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SOCIAL JUSTICE

Father Coughlin's Weekly Review

Produce For Use At a Fair Profit

Volume IV. No. 1 | Royal Oak, Michigan | August 23, 1937

Social Justice Contest Awards Won By 370

Nation Back To Prosperity Basis of 1931

$25-Billion Increase In Income Not Fairly Distributed; Still $17-Billion Under 1929

Wide publicity has been given to the "prosperity of 1936" in the report made recently by Robert R. Nathan, chief of the national income section of the Division of Economic Research of the United States Department of Commerce.

The value of all the commodities produced and all the services rendered in the nation in any given year is termed "national income produced."

Thus, if we add all the values represented by agricultural production, plus mineral production, plus electric power and gas production, plus manufacturing, plus construction, plus transportation, plus communication, plus trade, plus finance, plus the governmental and other services, then we arrive at a total value of all commodities and services produced in America in a given year. We call that total, "National Income Produced."

Figures Give Prosperity Key

Prosperity in America is first associated with this figure of "national income produced."

Let us take for example, the last eight years, starting with the all time prosperity year 1929 and ending with 1936.

The year 1929 was prosperous because the national income reached its highest point, namely, $81-billions.

Then came the depression and a decline in national income from $81-billions to $68-billions in the single year 1930.

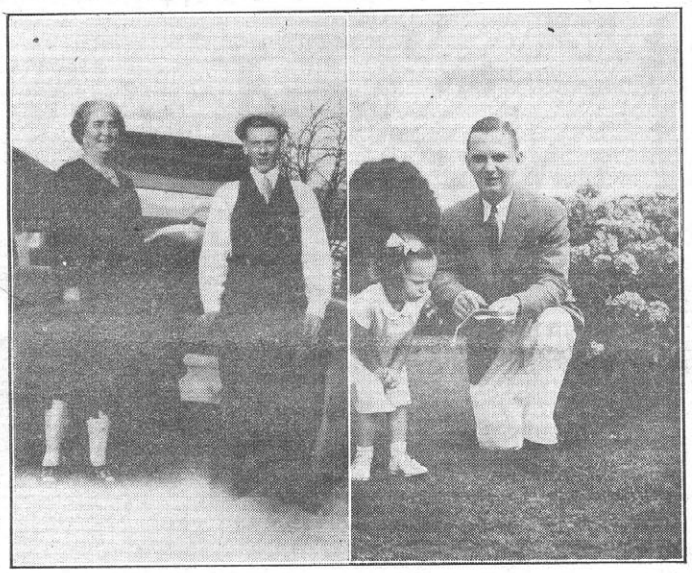
In other words, more than $13-billions in the value of commodities and services had been curtailed!

In the next year, 1931, the national income dropped to $53-billions.

Then came 1932, with the national income reduced to $39-billions. Over one-half the values of all commodities

(Continued on Page 12)

AWARDS SHOW THEY KNOW SOCIAL JUSTICE



Mrs. Effie Crannell, third prize winner in the "KNOW SOCIAL JUSTICE" Contest, is here shown with her son-in-law, Robert A. Buell, the first prize winner. Both live in Hallstead, Pa. Dr. Richard E. McCormick of Springfield, Mass., and his daughter, Elizabeth, are shown reading a telegram from the Contest Editor informing him that he won second prize. Pictures of other contest winners appear on page 7.

The Winners!

GRAND PRIZE, $2,500.00 . . . Robert A. Buell, 10 Railroad St., Hallstead, Pa.

SECOND PRIZE, $1,000.00 and choice of Ford, Plymouth or Chevrolet . . . . . R. E. McCormick, 62 Temple St., Springfield, Mass.

THIRD PRIZE, $400.00 and choice of Plymouth, Ford or Chevrolet . . . . . Mrs. Effie Crannell, Hallstead, Pa.

FOURTH PRIZE, $100.00 . . Mrs. Catherine Raleigh, 689 St. Clair Ave., Detroit

$50.00 PRIZES

Edward D. Beauclair, New Rockford, North Dakota; John R. Sullivan, 208 Franklin Ave., Hartford, Conn.; Mrs. Joseph Panko, R. R. No. 2, Milford, Ohio; Miss Alice M. Hayes, 23 Alabama St., Mattapan, Mass.; Mrs. Frances Rutherford, East Seventh St., Cannelton, Indiana; Mrs. George R. Allmaras, New Rockford, North Dakota.

Checks Sent to 29 States And Canada

Returns Show Knowledge Of Social Justice Principles Have Been Widely Disseminated

Today's announcement that 370 readers of **SOCIAL JUSTICE** have been adjudged winners of $6,600.00 in cash awards and two automobiles, in our recently concluded "KNOW SOCIAL JUSTICE" Contest, will bring rejoicing in 29 states of this country and a province of the Dominion of Canada.

It was a grand competition. Without taking into account the value of the material prizes, there is no calculating the amount of information about social justice that has been disseminated through the study of these 50 questions and suggested answers.

Of course, every one of the thousands of men, women and children who entered the contest could not be declared winners. In such an event there would have been no contest. However, it must be said that the general average of correctness of all the sets of solutions submitted **attests a higher popular conception of the subject matter than in any contest of an educational nature ever conducted in this country.**

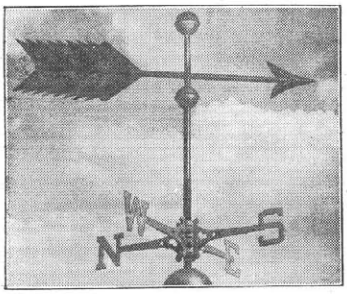
Major Awards Go to the East

While the majority of the larger awards went into the eastern states, where is distributed the heaviest bulk circulation of **SOCIAL JUSTICE,** there were runners-up in Ohio, Michigan, Indiana and North Dakota.

Perhaps the outstanding feature of the entire competition was the winning of the Grand Prize and the Third Prize by a young man and his mother-in-law, respectively, in the little town of Hallstead, Pennsylvania.

Robert A. Buell turned in what was unquestionably the finest set of solutions in the long rows of contest files. He is, therefore, the winner of $2,500.00 in cash. Mr. Buell's

(Continued on Page 11)



THE INDICATOR

By Father Coughlin

EVERY sane person applauds the objectives of **The Catholic Worker** insofar as this weekly paper and its sponsors are endeavoring to spread the doctrine of the mystical body of Christ, and insofar as it advertises that it is opposed to Fascism and Communism.

Moreover, everyone is anxious to assist **The Catholic Worker** in realizing these objectives.

However, in this fight against Communism particularly, we cannot afford to be lukewarm. "I would that you were hot or cold. If you are lukewarm, I will begin to spew you out of my mouth." That was the general policy taught to us by Jesus Christ.

* * *

The eminent Reverend Edward Lodge Curran, Ph.D., brings forcefully to our attention in the columns of **The Brooklyn Tablet** the lukewarm attitude which some devotees of **The Catholic Worker** are advocating in their attempt to win over the Communists. In his letter, which follows, he emphasizes several quotations from the Pope's latest encyclical on "Atheistic Communism".

* * *

It reads as follows:

One of the principles and policies of the "Catholic Worker" Group is to collaborate with Communists. Anyone who has followed the pages of "The Catholic Worker" for the past year will recognize that fact.

A section of "The Catholic Worker" Group called on me one night in April in order to persuade me to alter my fight against Communism. In the course of their arguments, every one of which I had the happiness of refuting, I was told that "The Catholic Worker" Group preferred **to collaborate with Communism in securing certain social objectives.** My reply was that Communism must be definitely and decisively repudiated by all Catholics, that no Catholic group worthy of the name could afford to collaborate with Communism, and that, while combating Communism, Catholic groups should work, as Catholic groups, for Social Justice. I referred, by way of example, to the noble deeds of Father Coughlin. To secure Social Justice we need not and we must not collaborate with Communism or with Communists.

At that time I was not uttering my own thoughts. I was repeating what His Holiness, Pope Pius XI, had already stated in his Encyclical on "Atheistic Communism." I suggest that "The Catholic Worker" Group read every word of this Encyclical. If they do, they will find the following warning given by His Holiness: "Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."

This warning of His Holiness is given in that part of the Encyclical which outlines the sinister policies and practices of modern Communism. The Pope points out how Communists try to worm their way into seemingly innocent or worthwhile causes and then try to secure the collaboration of Catholics.

"Again," to use the exact words of His Holiness, "without receding an inch from their subversive principles, they (the Communists) invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity, and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church."

"See to it, Venerable Brethren," urges His Holiness, "that the Faithful do not allow themselves to be deceived."

These words and this warning of Pope Pius XI, it seems to me, are addressed to "The Catholic Worker" Group as well as to any other groups or individuals in this country who would collaborate with Communism. "The Catholic Worker" Group is always anxious to find Papal approval for any venture in which they are interested. Recently they falsely tried to claim Vatican approval for the C.I.O.

I wonder if "The Catholic Worker" Group will be so quick and anxious to abide by His Holiness' disapproval of any collaboration with Communists. I wonder if "The Catholic Worker" will print this section of the Papal Encyclical and acknowledge that "The Catholic Worker" Group has violated it. The collaboration which "The Catholic Worker" Group gives to Communism, in word and deed and silence, is condemned by Pope Pius XI. What is "The Catholic Worker" Group going to do about it?

Sincerely yours,
Rev. Edward Lodge Curran, Ph.D.,
President American Association
Against Communism.
44 Court, St., Brooklyn, N. Y.

* * *

WHO are the persons upholding CIO-ism?

* * *

What is CIO-ism? Is it Communistic? Does it employ Communistic tactics? Are there Communistic leaders associated with it? Is it a vertical union bent upon destroying craft unions? Is it a political party, or is it tending to become a political party?

* * *

In the above group of questions there is a wide field for discussion.

To obtain the correct answers for the above questions you are strongly advised to read the series of "Open Letters to Ecclesiastics" which have appeared in the last three editions of **SOCIAL JUSTICE.** If you missed these articles, you are invited to write to me for a pamphlet in which they will appear under one cover.

Please be informed that Christian social justice stands for vocational groups. While vertical groups are recognized, they are only recognized as they prepare the way for vocational groups. They are not recognized when they attempt to destroy vocational groups.

* * *

While many prominent persons believe, either correctly or incorrectly, that the C. I. O. is inclined to reduce America to a corporative state and while many others are certain that a man can be communistically inclined even though he abhors Communism it will always be a laudable thing to endeavor, by means of discussion, to make manifest the Communistic leaders and the Communistic tendencies in any labor movement with the hope of substituting for them sound leaders and sound principles.

* * *

There is no question, for example, that John Brophy, closely identified with John Lewis is an upright, sincere and fine gentleman. Even the best of us who enjoy these same qualifications are liable to make, unintentionally, mistakes and to entertain, unintentionally, radical views.

* * *

It is to be hoped that such persons will be won over and that their powers of leadership will be utilized in directing their followers along safer paths.

* * *

If there is "collaboration" on the part of the "Catholic Worker," as Dr. Edward Lodge Curran suggests, perhaps it were more charitable to say that such collaboration was innocent in its intentions if not in its effects. Now that the definite word of Pius XI relative to collaboration with radicals has been enunciated, no doubt, a change of attitude will occur in the minds of those concerned.

* * *

MEANWHILE in our discussions let us cling close to the laws of logic so that false conclusions will be avoided. There is no use of using syllogism which a prominent ecclesiastic has publicized far and wide last week. He said, according to the press reports, "I can no more believe that John Brophy is Communistic than I could believe that a good Irishman has teamed up with the Ku Klux Klan." Therefore the reader is supposed to conclude that John Brophy is not Communistic.

The same ecclesiastic could have said (and his implied syllogism would have been stronger in saying it) "I will no more believe that John Brophy is communistic than I would believe that one of the apostles betrayed Christ."

* * *

The above shows how ridiculous some arguments really can be. This neither proves nor disproves anything.

* * *

But why quarrel among ourselves for lack of logic? Why not face the facts as they really are and, in the cold sphere of objectivity, openly declare that we have no social, political or philosophical commerce with Messrs. Lenin, Stalin or any of their works or pomps? It is certain that we may not collaborate with them. On that point there is no room for discussion. It is likewise certain, or else Pius XI is in serious error, that we may not pursue their methods of class warfare and that we may not endeavor to convert them by "boring from within."

* * *

The moment that this last statement is challenged and questioned, then it will be legitimate and ethical for Masons to join the Catholic Church and still remain Masons with the hope of converting Catholics; it will be legitimate and ethical for exploiting manufacturers to join labor unions and dynamite them from within.

* * *

At all times let us preserve Christian charity towards each other. At least, in common we are all opposed to modern capitalism as described by Pius XI.

We are opposed to the principle of "no union" as advocated by many manufacturers and industrialists. We stand for the emancipation of labor and of agriculture in a movement which is not characterized by a class struggle and through methods which are not identified with political partyism.

* * *

IN concluding this page, be it noted that the motor manufacturers have raised the price of their cars. Next year's Chevrolet, Ford, and Plymouth will cost the purchaser $50 more than it did this year. When the automotive worker will go to market next April to buy a new automobile he will be forced to say to himself: "What happened to my 5 cent an hour raise? At the most I work 1,600 hours a year. Let us figure it out: At a nickel an hour raise I gained $80. Fifty of that $80 went back to the motor manufacturer in the new car. The 30 remaining dollars were swallowed up by initiation fees, by dues and by the higher cost of living to such a degree that I am actually out $40, as a minimum, according to the best economic figures available in the United States."

* * *

If that laborer were smart enough to read the Constitution of the United States and took time out to read "Quadragesimo Anno" he would begin scratching his head and saying: "I guess the founding fathers were right and I am sure now that Pope Pius XI was right. **We laborers can go nowhere unless we regulate the purchasing power of the dollar.** We laborers have swallowed long enough the froth of those who tell us that they know nothing about money and that we know nothing about money. We know this much about it that the boys who manufacture it and regulate it for their own profit are making monkeys out of all of us."

* * *

Certainly the Pope was right when he said that **the exploitation of the poor and the concentration of wealth were two evils which could not be erased as long as a small group of men owned and regulated money and credit so that no one dared breathe against their will.**

* * *

If I said that I did not understand the money situation, I would be telling an untruth. I do understand it and it is my hope that this great lesson resulting from the privately regulated dollar will bear some fruits in the innocent minds of those who say that "money is a mystery" and in the pitiful minds of those others who think that industrial emancipation can be gained without going to the bottom of the money question.

Father Coughlin's Message To Social Justice Councils

IN the formation, conduct, and carrying on of Social Justice Councils, there are three essentials to be kept in mind at all times. These three are knowledge, charity and unity.

Surely everyone of you will agree that knowledge is a prime requisite if we are to succeed in accomplishing the purpose of economic security and economic emancipation. Knowledge is power and without it you are only a flimsy reed to be bent and blown over by every passing wind of chance and strife.

No less than 20 per cent of the people of all classes know anything about the money question. Please do not confuse banking with money. The practices of the banking fraternity are intricate, and oftentimes shocking. But money itself is a simple science.

Few Understand Money Question

You must realize, full well that 97 per cent of our citizens are unaware that there can be no economic emancipation as long as a small group of men are legally licensed to create money and then turn around and issue it at interest to the government of the United States, to all corporations and small concerns as well, and lastly, to every individual. The government, the corporations, the small concerns, the individuals are compelled to pay back the fountain-pen credit money with real wealth, created by real effort and toil. There can be no economic security, nor economic freedom, as long ts these privileged few can regulate the purchasing power of our dollars.

Consequently, Social Justice Councils must first learn all about this money question.

How can this be done? By mastering Father Coughlin's Book **"Money—Questions and Answers,"** by reading the true stories of money in the pages of **SOCIAL JUSTICE,** and by procuring important books which will be reviewed in the pages of **SOCIAL JUSTICE** from time to time. Then, the charter members who have learned the essentials of money must convert others who do not know what the money question is all about, and who may wish to belong to a Social Justice Council.

Press and Schools Under Control

Certainly, you will not learn "the truth which shall set you free" in the columns of your daily newspaper. Do you know that the money masters in this country have key men in all the larger cities, with their agents in the smaller cities, to watch closely for any publication that divulges their secret of creating money?

These key men keep the daily press telling of the false prosperity that is supposed to exist. How can there be prosperity when the money in circulation is $49.99 per capita while the debt per capita is $436? It is an impossible situation. Labor is on the treadmill as long as it has no voice in the control of the money of our nation.

Nor must you expect to be told the truth in schools with their professors of immorality, and false economics. Did you know that Paul H. Warburg, a notorious international banker and founder of the iniquitous Federal Reserve System, was chairman of the board of directors of the Carnegie Foundation and personally approved all fellowships and professorships to universities who accepted their specialists? Does it seem likely that he would appoint a man unsympathetic with his views? You know and I know that our public schools and universities are kept going by gigantic endowments obtained through usury and preserve their secret manipulation of money by teaching false ethics and false economics.

Even Text Books Kept Subversive

Even the text-book publishers are under the thumb of the bankers. If they put out a book that divulges the secret of money creation, their loan is immediately called in and the business taken over and run by someone who will be a "stooge." Look at the publisher of most of the books that really tell history from the financial standpoint, and not just political history, and see if you ever heard of the publisher. No! In most cases, it is some obscure individual who had to have the truth printed in some small print shop—almost under cover, one might say.

If we have poor in our midst, it is certainly no fault of an all-beneficent Creator who has showered rain from the skies and kissed the fields with His life-giving sun and bestowed upon us all kinds of minerals for our use. There is no doubt about the plenty that surrounds us.

It is want in the midst of this plenty that we wish to eradicate. And that evil cannot be remedied until the money problem is solved. The Holy Father says: "There is economic domination in our midst that is particularly irresistible, to such an extent that none dares to breathe against their will."

Pius XI calls credit "the life-blood of the economic body." Why should a handful of selfish, privileged men, have control over this life-blood being thereby empowered to cause regular periods of anemia (depression) while they sap the productive wealth from the producing millions? Why isn't the condition of the body politic strong and healthy with plenty of red blood (credit and currency)? For only one reason. Because the creation of money is in private hands and these private hands will not make available an adequate supply of currency and credit. They prefer to keep the nation bowed down under the burden of tax-exempt bond issues; a nation that must pay tribute to these privateers even for the privilege of using the currency that bears the seal of the United States!

Oppressed Always Exact Retribution

But these few private profiteers always forget the French Revolution with its guillotine. People are patient under unjust conditions only so long. Once aroused by the injustices perpetrated against them, they never go down the road of reasonability. They always take the course of bloodshed and destruction. To avoid this chaos in America; to even the keel of the economic ship by the reasonable methods of knowledge and petition, Social Justice Councils are being established.

The second admonition I would give you is that you be charitable, one towards another. As St. Paul says, "If I have the tongues of angels and can move mountains, and have not charity, I am nothing."

No progress will be made in your Council if petty jealousy, idle bickering, story-telling or tattling is the rule instead of the exception. You must understand the principle enunciated by our Master that "whatever you do to the least of these, you do unto Me." You must look upon every member as your brother, no matter what his position, his background, or his personal qualifications. This should be the guiding force in every meeting — that you love one another.

Lastly, may I caution you in unity. Unity is oneness. Let there be harmony and concord between persons working together. You must have unity of purpose, unity of intention and unity of action.

Union and Charity Our Common Goal

We know our goal is economic emancipation from the unjust domination of the money-changers so that civic conditions will permit us to pursue, in a less difficult manner, the things pertaining to the salvation of our souls and the souls of our fellowmen. We must keep this purpose in mind at all times.

In conclusion, therefore, **you must seek knowledge of the money question and instruct others in it, you must be guided by charity and you must be united.**

If these three steps are followed faithfully and earnestly, Social Justice Councils will be successful because their principles are unassailable. Social justice in this country must triumph. There is only the decadent corpse of a modern capitalism on the right path and the chaos of Communism on the left. Between these two evils Social Justice Councils lead the way down a sane middle course to economic liberty.

Social Justice Presents

"The Indicator" by Father Coughlin ..... Page 2
Editorials; "Eyes and Ears" ..... Page 4
New Social Order on Guild Lines ..... Page 5
Chapter 8 of Pope's Encyclical ..... Page 6
News of Contest Winners ..... Pages 7-11
Highlights of the Labor Week ..... Page 14
R. H. Hemphill's Article on Bankers ..... Page 15
The People Speak ..... Page 13
Washington Welcome for Marchers ..... Page 16

Priest in Error About Ousting of Money Changers

A Pittsburgh clergyman associated with "the Radical Alliance" in that city is on record as stating the New Deal has driven the money changers from the temple.

Recently he told a group of Christians that this was accomplished **when the New Deal government nationalized all the gold.**

Let's look at the record: About $12-billion of gold has been nationalized. Mr. Morgenthau, the official spokesman for the New Deal, says that $11-billion of this gold has been allocated to the Federal Reserve Bank, a private corporation. This leaves approximately $1-billion still in the possession of the American people.

Who is right? Mr. Morgenthau or the Pittsburgh clergyman? The record shows that the privately owned Federal Reserve Bank holds high command over eleven-twelfths of all our so-called nationalized gold.

When such patent misstatements fall from the lips of a supposedly informed spokesman, no wonder Christian people are befuddled!

Priests, above all others, should know facts before they begin crusading against the exploitation of the poor and the concentration of wealth.

Above all things else, priests should realize and study carefully what Pius XI says about the exploitation of the poor and the concentration of wealth. He says specifically that these two evils will continue—in fact he says that the exploitation of the poor and the concentration of wealth are "irresistible" evils as long as control over money remains in the hands of its private creators.

In other words, we are bucking our heads against a stone wall if we try to remove the causes of exploitation unless we first remove the power over money held by the Federal Reserve bankers and others of their type.

SOCIAL JUSTICE is interested in finding out where the Radical Alliance of Pittsburgh stands on this question. It is either for it or against it. It is either for the Pope or against him.

Shrine Tours To Converge On Labor Day

Sunday, September 5, will see one of the largest groups of people ever yet to assemble at the Shrine of the Little Flower in Royal Oak, Michigan. On that day, week-end tours and pilgrimages from every section of the county will meet at the Shrine. At 10 o'clock, solemn High Mass will be celebrated.

An organ recital will take place in the afternoon. A talk will concern the establishment of Social Justice Councils and the furtherance of social justice among all classes.

We have received letters stating that Labor Day groups are coming from Indianapolis, Chicago, New England and Pennsylvania.

Mr. Floyd Nellett of Philadelphia in conjunction with the Baltimore and Ohio railroad is arranging another tour to the Shrine over Labor Day. The fare is $19.95 without tour features and $24.95 with tour features. For more information contact the Baltimore and Ohio Railroad.

Mr. J. B. Cunningham, 6556 Sangamon St., Chicago, Illinois, is conducting one tour from Illinois.

Mr. Ernest A. Hartman has charge of another pilgrimage. His telephone number is Vincennes 1632.

More information concerning the Labor Day tours will be printed as soon as arrangements can be made.

SPECIAL

New York -- Eastern States Official Tour

To the Shrine of the Little Flower, Royal Oak

Special Over Labor Day Week-End
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SOCIAL JUSTICE

FATHER COUGHLIN'S WEEKLY REVIEW

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PRINCIPLES OF SOCIAL JUSTICE

1. **Liberty of conscience and education.**
2. **Just, living, annual wage.**
3. **Nationalization of important public resources.**
4. **Private ownership of all other property.**
5. **Control of private property for public good.**
6. **Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.**
7. **Restoration to Congress of its sole right to coin and regulate the value of money.**
8. **Maintain cost of living on an even keel.**
9. **Cost of production plus a fair profit for the farmer.**
10. **Labor's right to organize.**
11. **Recall of non-productive bonds.**
12. **Abolition of tax-exempt bonds.**
13. **Broadened base of taxation on basis of ownership and capacity to pay.**
14. **Simplification of government and lower taxes.**
15. **Conscription of wealth as well as men in event of war.**
16. **Sanctity of human rights preferred to sanctity of property; with government's chief concern for the poor.**

Pleasing to the C. I. O.

PERHAPS the most revealing statement elicited by the nomination of Senator Hugo L. Black of Alabama to the Supreme Court of the United States was that made by John Lewis, head of the C. I. O. Lewis said:

> "Senator Black's appointment is one that will carry with it the confidence of the nation. **The C. I. O. will be unanimous for him.** He deserves a unanimous confirmation by the Senate and it goes without saying that the C. I. O. will use its influence to obtain this."

For millions of Americans who have watched the course of the C. I. O., particularly as regards its official attitude toward the courts of the land, Lewis' statement and support will be sufficient proof that the President has made an unfortunate choice.

There are other reasons, however, why the American people will not be inspired by the "confidence" that John Lewis says will greet the appointment of Senator Black.

One is that it is a clear-cut demonstration of the charges made by the opponents of the court-fixing scheme that, given the power he sought, the President would appoint judges who could be consistently relied upon to rule favorably to New Deal legislation.

Senator Black has proven his consistency as a New Dealer—his only abberations from the rubber-stamp course having been **to strain even further to the left than the New Deal.**

That the President may be sure of his man is evidenced by the consideration that nobody who has watched Senator Black's record, friend or foe, has any doubt how the Senator will be disposed to view all legislation which comes before him as Supreme Court justice.

His record speaks for itself. His views, his philosophy of government have been demonstrated beyond the possibility of misjudging them. Not only has he consistently been on the left wing, politically speaking; he has been probably the most violently militant of all the left wingers.

His temperament as revealed on the floor of the Senate and in committee hearings, particularly as chairman, while it need not be challenged in a Senator, is just the opposite of the fundamental qualifications for judicial office.

Senator Black has always been a zealot, a fanatical fighter for the one side of a question which he believed to be the right side. He is an outstanding example of the belligerent partisan.

A good judge must be identified by the ability to look dispassionately at both sides of any question and, in passing upon it, to rule out personal conviction in deference to the fundamental law.

It is no unfair criticism of Senator Black to say that he has not revealed any evidence of having these qualifications.

The point of eternal importance is that the President has ignored the challenge of a majority of his own party, a majority of the Senate, and an unnumbered but intelligent and determined mass of the American people.

The opposition to the President's Supreme Court "reform" was based on the fear that the President wanted men on the court of last appeal who could be relied upon to support his policies.

The appointment of Senator Black not only does nothing to dispel that fear; it goes a long way toward confirming it.

We have the temerity to disagree with John Lewis by saying: "Senator Black's appointment **will not carry with it the confidence of the nation.**"

Retribution

THE House Rules Committee is proving that it can work both ways.

About a year ago, the representatives of a large group of farmers were working with superhuman energy to break the stranglehold which the Rules Committee had on the Frazier-Lemke Refinancing Bill.

That it was a worthy measure—in spite of its defeat by **a then united New Deal House**—is indicated by the recent momentous reversal, by both Houses of Congress, of the President's veto of the bill to continue temporarily low interest rates on land-bank loans to farmers.

The difficulty was that the President insisted that the continuation of low rates was costing the government too much; the Congress insisted that the farmers would lose their homes and farmes, if they were forced to pay higher interest rates.

During the time that the fight was being waged to get a vote on the Frazier-Lemke Bill, it was painstakingly explained to virtually every member of the House that the Frazier-Lemke formula was the only possible way to refinance farm debts **at a rate of interest the farmers could pay and without dipping into the federal treasury.**

As a matter of fact the government would have made money.

In other words, the Frazier-Lemke Bill was the correct answer to the dilemma which brought the President to the ignominy of having his veto over-ridden and which showed him definitely on the international bankers' side against the people.

The point we wish to make, however, is that the administration, opposing that legislation, used the Rules Committee of the House to keep the bill from a vote for more than three long years.

There is much to-do and publicity-writing because that same committee has been sitting on the New Deal wages-and-hours bill for a couple of weeks.

There will be little sympathy with the New Deal, in this instance, if the people are brought to realize that their own political trickery is at last being turned against them.

EYES and EARS

By Mark Meechan

JIM FARLEY was recently quoted as saying that there would be no reprisals by the New Deal political firing-squad as a result of the betrayal of "the master" by the Democrats who fought to the death the administration's scheme to fix the Supreme Court.

Everyone knows that Jim's talk is a lot cheaper than it was the morning he summed up the patronage-relief score, counted the colored tacks on the W.P.A. map of the United States, and computed in advance the result of the 1936 election.

Jim shattered his reputation as a prophet when he more recently predicted that "we have enough votes to pass the Supreme Court bill."

Since he said, "It's in the bag," and it wasn't, the American people aren't sure that Jim, when he isn't adding up dollars to get a sum in votes, knows what he is talking about.

That is why nobody took Jim seriously when he said that the New Deal was more interested in building a program to save the nation than it was in punishing party members who wouldn't follow the leader.

Since the president, however, refused to show up at the harmony dinner for "Dear Alben" Barkley, the nation knows that Jim is now just a propagandist front-man.

THE truth of the matter seems to be that, from this time forward, at least until the Congressional elections of 1938, all the affairs of the nation will turn on the axis of revenge.

The President's own party has been so badly split by his insistence on things which men devoted to the American ideal of liberty could not stomach that there is little hope that there will ever exist, under the New Deal, that co-operation between the legislative and executive branches of government essential to meeting the insistent problems of the nation.

The President, it is said, is going to carry his fight for "reform" of the Supreme Court, to the people. That means reprisals. That is simply a "cloak of virtue" behind which the President can carry on his personal war with the members of the Senate who did not agree with him that the nation needed a dictator.

If he had sincerely trusted the people and if he had honestly believe with Washington that "if the distribution or modification of the Constitutional power be in any particular wrong, let it be corrected by an amendment in the way the Constitution designates" —if Mr. Roosevelt had been so

(Continued on Page 12)

Need Is for a New Social Order That Will Restore Guild Ideal

By Father Raymond A. McGowan in "The Sign"

Probably the hardest part of Catholic social teaching for most Americans to grasp, and yet the most important of all, is that we have to get a new social order.

You find Catholics clear and firm about the living wage. They do not wabble on the necessity of distributing the income of the country so employment will be steady. They rally easily to the necessity of distributing ownership. The question of legislation doesn't often bother them even if they argue about federal versus state laws. They rarely gag at labor unionism. They agree, of course, on the fundamental morality of economic life. But they get glassy-eyed when you talk about a new social order. And sometimes, even when they understand the idea, they can't accept it.

Encyclical Calls For a New Order

Yet Pope Pius XI's sole economic encyclical deals with it. The very title includes the words: **a social order to be reconstructed — or rather restored.** And it says as clear as day that the labor movement can and must be an approach to this social order.

It says that a right social order is a cure for too much government. It says that for social justice to be effective, a right social order must be created; and the sweep of social justice is glimpsed when we remember that all the specific things we accept easily —putting industries in a position to pay a living wage; distributing ownership—are parts of social justice.

Consumer Co-op Only One Phase

Some, glimpsing that social brotherhood is emphasized, begin to put all their faith in the social brotherhood of consumers. They declare consumers' co-operation is the cure of all woes. And yet there is not one explicit word in the whole of the Quadragesimo Anno of Pope Pius XI or the Rerum Novarum of Leo XIII about consumers' co-operation; implicitly probably, but not explicitly.

To make the hesitancy the more remarkable, the social order that the encyclicals want restored is the boasted guilds. With all the pride Catholics have in the guild system (for system read "order") of the Middle Ages, you would think they would leap at it. This is not from Jefferson. This is not out of Rochdale. This is not a la Kropotkin. This is not a slice of warmed over Irving Fisher. This is out of the Ages of Faith, out of the great guild-cities of the Middle Ages. "This is ours," you would think they would say. But they don't.

The reason is partly the abominable translation we have of the encyclicals. The translators themselves seemed to shy away from saying "guilds." They used "vocational groups" in the case of Pope Pius XI's encyclical. Yet the only English word we have for at least two synonyms that the Latin used to convey the idea is "guilds."

Perhaps the real trouble is that since we haven't had a social order worthy of the name, we put water in the milk of the encyclical doctrine either because we can't grasp its meaning or when we do we shy away from it as dangerous stuff.

Old Guild Spirit Lost in Industry

The deeper, profounder reason why the old system failed was that it did not recognize that the people of an industry or a profession have a vocation in life to produce these goods or this or that service under fair conditions for themselves and on fair terms to the people, and in doing so are a kind of unity, a body, a corporate group in which they have responsibilities to each other and to the people who use the goods or the services they produce. And to live up to these responsibilities they have to unite.

Let us get down to particular cases. Most of the people who do our railroading for us are now in an argument with those who own the railroads. They argue over the wages they are to get from the owners. Railroaders and railroad owners are in the joint business of turning out passenger-miles, that is, so many passengers so many miles and ton-miles, that is so many tons of freight so many miles. They have a common interest in doing a good job, and in doing it for the consuming public at a price that will be fair to the public. They have a common interest further, in getting a fair price for their product that will pay them fairly for their work and their ownership. They have a divergent interest over the division of the total income. The owners want what they are getting and more. The workers want what they are getting and more.

Both owners and workers are morally bound to look at this matter of dividing the income acording in part to these main standards:

A living wage for the workers; a wage that will let the workers buy enough goods to do their share to keep industry in general running; a wage that will let them share in the increased productivity of railroads; a wage that will let them rise to ownership.

Business Practise Disavows Unity

Instead of being lone individuals, utterly free, we are free brothers and brotherly free-men. We are united in and around our joint work in the production of goods or services under conditions both for ourselves and for others that will attain the common good. And because each occupation, each industry or service, is related to every other, then these separate occupational unities should themselves be united to handle their relationships.

This is the exact reverse of our practice. Once we had a competitive system in which every owner fought every other owner and every worker, and every worker fought every other worker and every owner. Unity was disavowed. Now we have a few owners usually united to help each other to get rich through mulcting consumers and labor; and we have workers either fighting each other or joining to fight the owners. It is an utterly immoral society. Its immorality derives from denying the mutual obligations of the people in each industry to one another and to the public.

Totalitarian Vs. Guild Order

A railroad guild would be an organization of those in railroading to make railroading serve railroaders, railroad-owners and the public. And since neither railroading, nor any other industry stands alone, then a railroad guild would, in a guild order, be one of a whole series of guilds joined in handling the common economic life of the country and doing so with governmental help.

It is this idea of a living organism to fulfil continuous obligations that is so hard to accept. We have been so long accustomed to going it alone, that the thought of going it together is hard to swallow.

Yet how, for example, are we to live up to the social justice of balanced incomes and balanced prices unless we organize deliberately to balance them? They do not balance by our not trying to balance them. We can do little or nothing in this respect as lone individuals.

In our day and age, now that the few run us through their wealth or their control of other people's money, **the alternative to a guild social order working with government is a totalitarian government.**

Unionism Must Learn to Co-operate

With a right instinct Catholics see quickly and plainly the necessity of labor unionism and of organization of employers. But because of the greed and pride that are rampant, some do not see beyond the need of labor unions fighting employers' organizations. Certainly that is necessary. But the aim of the union should be two-fold. First, reach with the employers joint conclusions, on the basis of justice and the general welfare regarding the division of the product. This is usually a "bargaining," a negotiating task. **Second, co-operate with them in making their joint industry serve the general good through right prices and full and good production.**

The first part is what is called the class struggle; but it is such at the present time because the owners want to take everything for themselves and leave labor only enough to be able to get back to work again on the next trick of work, strong enough to keep on working. Because there is this class struggle, our whole country and world are threatened with either that destruction which calls itself Fascism or that destruction which calls itself Communism.

Employer Should Join Worker

The first part of the cure is for organized employers to accept the union as the agent of the employed and to bargain, rather, discuss in order to reach a fair decision upon wages, hours and the like. **The second part of the cure is for the two to join together to handle matters of common interest** — methods of work, output and prices—for the general welfare.

Unions become thus of tremendous importance. They are important for obtaining approximately fair wages and hours. Their importance is not limited to that. **Indeed if it is so limited, then we have nothing but a future of struggle ahead of us.** For the union according to this conception is not only a fighting agency, it is a co-operating agency. It is to represent the employes in an industry split horizontally between owners and non-owners. It is also to represent them in a united industry working for the common interests of the Brotherhood and the welfare of the Great Society.

Second Step Must Not Be Lost

A wave of strikes is sweeping over the country. Strikes and the threat of strikes are needed to compel employers to do justice part-way to employes, to take the first step towards the guild society and to convince us that the government must help in its creation. But there must be next steps in the steady direction of the employer associations and unions co-operating in the general conduct of their whole industry.

Is that asking too much? Look at the alternatives. If there is not such co-operation, then labor either accepts a subordinate and subject position or it does not accept it. If it accepts it, then the result is domination, by the few, a taking by the few of too much of the income of industry for themselves, a quick decay in any country built on large production and large consumption, an aristocratic society, the end of political democracy, and ruin.

If labor does not accept subjection, and does not also ask and get partnership in a Guild Brotherhood, then labor merely fights. The final result is either the suppression of labor which is called Fascism, or the denial of all ownership which is called Communism.

Reap Revolution If Guild Fails

In either case, revolution, and then an omnipotent state and degraded human beings.

We are surely treading on quicksand in this generation. And since the government can help or can ruin, then what the government does is of key importance. One sure rule is that in every law it passes to establish minimum wages and maximum hours (and it should do so) the government should protect labor's right to organize, and it should get back of and protect and make general the wages and hours established by collective bargaining.

In farming, the same consideration—that of building up a self-governing organized agriculture — is foremost.

Figure out the issue of the Constitution and the Supreme Court yourself; but certainly our legal system does not fit an organized country. It must be reformed to fit a drive towards a guild society which will work with the government to establish social justice.

The steady tireless drive must be towards employes organizing, towards employer associations and unions dealing together, and towards the government getting back of and helping their joint and peaceful relations.

Social Justice Is Praised For Its Scholastic Spirit

Social justice can find no prop in modern philosophy, says the Rev. Alfred G. Brickel, S.J., in a recent article in America on "Scholasticism and Social Justice."

This is true because modern philosophy grew up in isolation from the common man, uncriticized by the healthy discussion in scholastic philosophy, and nurtured within the social framework of a system which looked upon industrial capitalism as normal to man instead of a temporary interlude between distribution and Communism.

Concerning scholasticism and the present day, Father Brickel says:

"Sadly enough scholasticism has swiftly declined, its teachings on social justice were soon smothered and rich Catholics became, so far as social justice is concerned, much like rich Jews, rich Protestants and rich atheists. The West by the year 1900 with the exception of small patches in Ireland, Italy, Poland and Spain, was busily engaged in worshipping the golden calf, in mouthing praises of that hypertrophy of the acquisitive sense in men that we call capitalism.

"So feebly have the economic doctrines of scholasticism voiced by Leo and Pius been publicized that elemental ideas on social justice seem quite radical to those Catholics who send their sons to Yale and Harvard to imbibe capitalist economics with its ideas stemming ultimately from John Calvin.

"Scholasticism, in short, is the friend of social justice owing to its totality, its recognition of the fact that economics and politics are not substantive sciences but departments of ethics, **owing to the fact that it was born in an air of public social discussion.**

"Capitalism does not want public discussion **especially if the discussion turns on international bankers, usury or monetary questions.** In this capitalism is like modern philosophy. For so long a time it has barred from its kept press discussions of social justice, usury, the just price, collective bargaining, the wage contract, that last year Father Coughlin's magazine SOCIAL JUSTICE went into a half million circulation overnight. It fills a need.

"It (SOCIAL JUSTICE) builds on the time honored priestly philosophy, the ancient but not antiquated scholastic philosophy that resounded in better days from Bologna and Salamanca to Paris and Heidelberg and Oxford. It is scholastic in its desire to **discuss social and economic questions rather than suppress them.**"

The Pope Speaks Officially...

The Indictment of Socialism

1. Is Socialism the same today as it was in Leo XIII's time?

Since the days of Leo XIII Socialism has undergone profound changes just as have economics.

2. How would Your Holiness indicate these changes?

In the days of Leo XIII Socialism was a single system. It defended definite and mutually coherent doctrines. Today Socialism is divided into two opposing and often bitterly hostile camps. But both branches of Socialism, however, are in opposition to the Christian faith.

3. Under what name has this second branch of Socialism become known?

One section of Socialism, having undergone approximately the same change through which the capitalistic economic regime has passed, degenerated into Communism.

4. What does Communism teach and what aim does it pursue?

It teaches merciless class warfare and strives for the complete abolition of private ownership.

5. How does Communism pursue this aim—in secret or by open methods?

It pursues this aim not in secret and by hidden methods but openly, frankly, and by every means, even by the most violent means. To obtain its ends Communism shrinks from nothing and fears nothing.

6. But Communism advertises that it is striving for the good of the down-trodden. Does not Communism, therefore, attempt to realize this objective?

No. When Communism has attained power it is unbelievable—indeed it seems preposterous—how inhuman Communism shows itself to be. Evidence for this is the ghastly destruction and ruin with which Communism has laid waste immense tracts of eastern Europe and Asia with its antagonism and open hostility to religion and to God Himself.

7. But some laymen and even clergymen maintain that there is no danger of Communism arising in America. What does Your Holiness say about this?

We cannot contemplate without sorrow the heedlessness of those who seem to make light of these imminent dangers. With stolid indifference these men allow the propagation of Communistic doctrines far and wide. These doctrines seek by violence and bloodshed the destruction of all society.

8. But if we instruct Christians of the dangers of Communism; if we demonstrate how illogical it is; if we prove how unsound it is in its economics, is that not enough to prevent the spread of Communism and to deter honest men from falling into its snares?

Absolutely no. Even more severely must be condemned the fool-hardiness of such men who neglect to remove or modify the causes and the conditions which exasperate the minds of people. These men [by neglecting to remove the causes] are preparing the way for the overthrow and ruin of the social order.

9. Your Holiness distinguishes between Socialism and Communism. Is Socialism as radical as is Communism?

The section which has retained the name of Socialism is much less radical in its views.

10. Why is Socialism less radical than Communism?

It condemns recourse to physical force and it mitigates and moderates to some extent class warfare and the abolition of private property.

11. If Socialism were absolutely logical would it not lead to Communism?

At present it seems as if Socialism were afraid of its own principles and of the conclusions drawn therefrom by the Communists. Therefore, it would seem that Socialism were drifting towards the truths which Christian tradition has always held in respect; for it cannot be denied that its programs often strikingly approach the just demands of Christian social reformers.

12. Granted that the poor are exploited; granted that they have just grievances; and granted that class warfare must not be tolerated, what does Your Holiness observe to be the growing attitude of Socialists towards the exploiters?

Class war is changing gradually to an honest discussion of differences based upon the desires for social justice. Moreover, war formerly declared against private ownership has abated to the extent that nowadays it is not really the possession of the means of production which is attacked but the attack is against that type of social rulership which, in violation of all justice, has been seized and usurped by the owners of wealth.

13. Has Your Holiness any hope that this tendency in Socialism will so develop that any good will result from it?

If these changes continue, it may well come about that gradually the program of mitigated Socialism will no longer be different from the program of those who seek to reform human society according to Christian principles.

14. Does mitigated Socialism agree with Christian social science on the major question of public ownership of any property?

Yes. It is rightly contended [by mitigated Socialists and by followers of Christian social science] that certain forms of property must be reserved to the state, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large.

15. If Socialists are content in their program to attack the present type of social rulership and to demand the nationalization of certain forms of property which Your Holiness describes in the above question, may Christians become Socialists?

No. Christians may not become Socialists. Although demands and desires of the kind [explained in your question] contain nothing opposed to Christian truth, these demands are in no sense peculiar to Socialism. Those persons who limit themselves to the program just described have no reason for becoming Socialists [because this program is already a Christian program].

16. In the above questions and answers it is admitted that reference was made only to mitigated Socialists. Do all Socialists fall under that same definition?

No. It must not be imagined that all the Socialist sects which are not Communists have in fact or in theory uniformly returned to the reasonable position described above. Unfortunately, most of them do not reject class warfare and the nationalization of all property.

17. But cannot Christians retreat somewhat from their position and join these latter Socialists half-way in their program?

Absolutely no. (Those who advocate that policy) are engaged by the empty hope of gaining in this way the Socialists to our cause. But such

In order that the encyclical "On the Reconstruction of the Social Order" by Pope Pius XI might be more readily comprehended by the lay reader, SOCIAL JUSTICE is reproducing this famous letter ("Quadragesimo Anno") in question and answer form. The questions are stated by Father Coughlin and the answers in every case are directly quoted words of His Holiness.

hopes are vain. Those who wish to be apostles among the Socialists should preach the Christian truth in its entirety, openly and sincerely, without any compromise with error. If Christians wish in truth to be heralds of the Gospel, let their endeavor be to convince Socialists that their demands, insofar as they are just, are defended more forcefully by the principles of Christian faith and are promoted more efficiently by the power of Christian charity.

18. But supposing Socialism were to become so mitigated and amended in questions of class war and private ownership that nothing reprehensible could any longer be found in it, would it by that fact have laid aside its character of hostility to the Christian religion?

Our answer is definite: Whether Socialism be considered as a doctrine or as a historical fact, or as a movement, if it really remains Socialism it cannot be brought into harmony with the dogmas of the Christian Church, even after it has yielded to truth and to justice in the points mentioned in this question. The reason is that Socialism conceives human society in a way utterly alien to Christian truth.

19. Where do Christianity and Socialism oppose each other in their concepts of human society?

According to Christian doctrine man, endowed with a social nature, is placed on earth to spend his life in society and under an authority ordained by God so that he may fully develop all his faculties for the honor and glory of his Creator. Having fulfilled faithfully the duties of his station in life under such conditions man then attains temporal and eternal happiness.

On the contrary, Socialism, entirely ignorant of, or unconcerned about this sublime end both of individuals and of society, maintains that living in community was instituted merely for the sake of advantages which it brings to mankind. Socialists argue that economic production, of which they see only the material side, must necessarily be carried on collectively. They further argue that because of this necessity men must surrender and submit themselves entirely to society with the view towards the production of wealth.

Socialism teaches that the possession of the greatest possible amount of temporal goods is esteemed so highly, that man's higher good, such as liberty, must be subordinated and even sacrificed to the necessities of efficient production.

Socialists also maintain that the loss of human dignity which results from this collectivized method of production will easily be compensated for by the abundance of goods produced in common and distributed to the individuals who can turn them, at their will, to the comforts and culture of life.

Society, as Socialism conceives it, is impossible and unthinkable without the use of compulsion of the most excessive kind.

Moreover, Socialism fosters a false liberty, since in its philosophy no place is found for the true social authority except that which is based upon temporal and material advantages, omitting as it does the social authority which descends from God alone, the Creator and last end of all things.

20. Would it not be ethical, however, to establish an organization known as Religious Socialism, or Christian Socialism?

Religious Socialism and Christian Socialism are expressions implying a contradiction in terms. No one can be at the same time a sincere Christian and a true Socialist.

21. But as for Cultural Socialism sometimes referred to as "parlor pinkism" in America — is that also dangerous?

Let us bear in mind that the parent of this Cultural Socialism was Liberalism, and that its offspring will be Bolshevism.

22. According to your Holiness' analysis, why do so many former Christians find themselves in the ranks of Socialism?

They allege, as an excuse, that the Church and those professing attachment to the Church, favor the rich and neglect the workingmen, having no care for them. They further allege that they were obliged in their own interest to join the Socialist ranks.

23. What does Your Holiness say about those Christians who lend some color to the excuse advanced by their fellow ex-Christians who have deserted to the ranks of Socialism?

It is a lamentable fact that there have been, and still are, even some who profess the Christian faith but who are unmindful of the sublime laws of justice and charity which bind us not only to give each man his due, but to help our brethren as Christ Our Lord Himself. They forget the Lord's words to the effect that "whatsoever you do to the least of My little ones you do unto Me."

Worse still are those Christians who, out of greed for gain, do not shame to oppress the workingmen. Indeed there are some so-called Christians who abuse religion itself by cloaking their own unjust position under its name to protect themselves against the clearly just claims of their workingmen.

We shall never desist from gravely censuring such conduct. Such men are the cause why the Church, without deserving it, may have the appearance and be accused of taking sides with the wealthy and of being little moved by the needs and sufferings of the exploited.

$1.00 STARTS YOU TODAY

Contest Success Extra

$2.50 SENT NOW PAYS YOU UP IN FULL

Promptness Prize Closes Saturday!

How Does It Feel to Win?

The joy of winning in a great national contest! What a thrill it is to receive the telegram announcing that you have been adjudged the new owner of a handsome automobile plus a nice supply of cash with which to operate it.

A spirit of genuine exultancy permeates the letters of winners in the "KNOW SOCIAL JUSTICE" competition. These people are representative of several life pursuits. Most of them declare themselves to have just a fair education, proving that it does not require a great deal of "book-learning" to win. But all of them WERE STUDENTS OF FATHER COUGHLIN'S PRINCIPLES OF SOCIAL JUSTICE.

Robert A. Buell

Winner of the Grand Prize

"I am so pleased to hear that I won first prize that I can hardly write. I have to thank dear Father Coughlin for all of my success. I have been a follower of Father Coughlin ever since I first heard him on the radio. I believe it was in 1926, the first time I heard him. I have always heard him on the radio. I have always helped to the best of my ability to promote Social Justice. I have talked Social Justice to every body I met.

"My life story has been a very hard one. I was born in Silver Lake, Pa., June 4, 1908. I had a twin brother who died three days after birth. My folks bought a double casket to bury both of us, because the doctor said neither could live. I am now an upholsterer.

"Last year I took a load to Scranton to hear and see Father Coughlin when he was there.

"Now as regards Mrs. Crannell, she is my mother-in-law and she is one mother-in-law that is for Social Justice. She and I worked hand-in-hand and studied the 'Know Social Justice' Contest some times until the wee hours of the morning, and we always listen to Father Coughlin together when he is on the radio.

"I was married to Nellie M. Crannell June 26, 1929. We now have four fine boys.

"I am sorry I did not enter 'Know Social Justice' Contest earlier than I did—I could have won Promptness Prize. But I know the extra $500.00 will go to promote Social Justice for all.

"I will say I think everyone should be a lover of Father Coughlin and Social Justice. Will say everyone should enter the 'Know America' Contest. I am going to enter it."

R. E. McCormick

Second Prize Winner

"I was born in Springfield, Mass., October 7, 1903, of Irish parentage. I am a graduate of St. Michael's Grammar School and Cathedral High School of Springfield.

"In June, 1925, I received my degree of Doctor of Dental Surgery from the University of Maryland and The Baltimore College of Dental Surgery, and have been practicing dentistry at 1412 Main Street, Springfield, Mass., since that time. I am married and have a daughter 3 years old.

"I have never missed any of the radio addresses of our inspired leader, The Reverend Father Charles E. Coughlin, and I value his weekly newspaper Social Justice as a most reliable source of information. It is very gratifying to know that I have absorbed his teachings to such an extent that I was able to receive a high score in this contest.

"It is difficult for me to find words to adequately express my feelings upon winning, but one thing is certain, the honor of being adjudged a winner in the 'Know Social Justice' Contest will be treasured by me always."

Mrs. Effie Crannell

Third Prize Winner

"I cannot explain the good feeling I had when I got your telegram that I had won Third Prize. All I can say is, it is sure great to be a lover of

(Continued on Page 10)

What If They Had Not Entered?

1. Mrs. Catherine Raleigh, Detroit, winner of fourth prize $100.00. The winners of the six $50.00 prizes: 2. Mrs. Joseph Panko, Milford, Ohio. 3. Edward D. Beauclair, New Rockford, N. Dak. 4. Frances Rutherford, Cannelton, Ind. 5. John R. Sullivan, Hartford, Conn. 6. Mrs. George R. Allmaras, New Rockford, N. Dak. 7. Alice M. Hayes, Mattapan, Mass.

Chance to Win $3,500.00 in New Contest Will Expire at Midnight of August 28

Our "KNOW SOCIAL JUSTICE" Contest has passed into educational history and 370 men, women and children have been made happier and more prosperous—just for a few minutes of careful thought each week. Cash awards of $6,600.00 and two shining new automobiles will go forward to the winners within the coming week.

Were you a winner? If not you have the heartening consolation that you "came mighty close." The vast majority of sets returned in the competition showed that contestants on the whole know THEIR SOCIAL JUSTICE—know what is needed in their country. Just a wee bit more thought on a few of the questions could have thrown your name to the TOP OF THE LIST.

Your Turn Next

Within only a few weeks we will be announcing a NEW SET OF WINNERS. Experience has shown that the possibility of a person winning in two consecutive contests of this nature is extremely remote. There is always a new set of happy homes when the results are announced.

The added knowledge of America and its conditions you acquired in our first contest should greatly increase your chance of being winner of the Grand Prize in our "KNOW AMERICA" Contest, now swinging towards its "peak." Many readers say our new contest is "too easy." Never mind that. It will be found hard enough to tickle the mentality of the most fastidious contestant before it is over. When you have completed both contests not only CAN you be right up there with the new list of winners, but you will REALLY KNOW AMERICA!

Could Have Won $3,000.00

BEAR THIS POINT IN MIND:

If Mr. Buell, winner of the Grand Prize, had entered our first contest during the first six weeks he would have won $3,000.00 instead of $2,500.00. In the glory of his victory today there is regret on account of his delay.

DON'T YOU MAKE THE SAME MISTAKE! You know you are going to enter our "KNOW AMERICA" Contest sometime before it closes.

ENTER TODAY WHILE YOU HAVE FOR THE LAST TIME THE OPPORTUNITY TO STRIKE FOR A GRAND TOTAL OF $3,500.00.

YOU UNDERSTAND HOW THIS IS, DO YOU NOT?

THE GRAND PRIZE IS $2,750.00. THERE IS A PROMPTNESS PRIZE OF AN EXTRA $750.00 WHICH WILL GO TO THE WINNER OF THE GRAND PRIZE WHO ENTERS THE CONTEST BEFORE MIDNIGHT OF NEXT SATURDAY NIGHT—AUGUST 28!

THAT'S YOUR LAST CHANCE—YOUR VERY LAST MINUTE TO GET YOURSELF IN LINE FOR THE NEAT FORTUNE OF $3,500.00!

REMEMBER—TO WIN YOU DO NOT NEED TO BE A COLLEGE GRADUATE—READ THE LETTERS OF WINNERS IN THIS SECTION. YOU CAN WIN AS WELL AS ANY OF THEM.

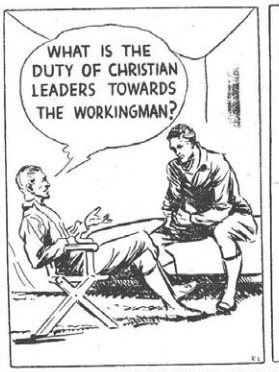
ONLY $1.00 REMITTED WITH YOUR SOLUTIONS TO THE FIRST 20 QUESTIONS—BEFORE NEXT SATURDAY MIDNIGHT—AUGUST 28 — COULD BE THE TURNING POINT IN YOUR LIFE.

REMEMBER—THE LETTER BEARING YOUR SOLUTIONS TO THE FIRST 20 QUESTIONS MUST BE POSTMARKED BEFORE NEXT SATURDAY AT MIDNIGHT.

WHAT SHOULD YOU DO—IMMEDIATELY?

Questions For This Week

Picture No. 19



Picture No. 20

MAKE YOUR SELECTION BY NUMBER FROM THE FOLLOWING LISTS:

1. To favor labor solidarity in one big union.
2. To favor all legislation aimed at regimentation of labor.
3. To favor the child labor amendment to the Constitution.
4. To preach only in the sphere of pure spirituality.
5. To condemn capitalism in all its activities and forms.
6. To unite in putting forth a definite program of social justice.

1. The Communist party.
2. All small business men.
3. All capitalists.
4. The sum total of all qualified voters in a nation.
5. All who live by manual labor and their families.
6. All members of labor unions.

USE THIS COUPON IF YOU HAVE ALREADY ENTERED CONTEST

Fill in This Coupon and Mail with 10 Cents in Coin KA.
NOT NECESSARY TO RETURN PICTURE
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 19 For Question No. 19 I Select Answer No..... ☐ No. 20 For Question No. 20 I Select Answer No..... ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY..... STATE.....

AN EXTRA COUPON FOR A FRIEND OR RELATION

Fill in This Coupon and Mail with 10 Cents in Coin KA.
NOT NECESSARY TO RETURN PICTURE
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 19 For Question No. 19 I Select Answer No..... ☐ No. 20 For Question No. 20 I Select Answer No..... ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY..... STATE.....

$2.50 Remitted with coupon today— will pay you up to end of contest

Use This Coupon Before Midnight, Saturday, August 28

"Contest Editor," SOCIAL JUSTICE, Royal Oak, Michigan

I am today entering the "KNOW AMERICA" Contest and sending in my answers to the first 20 questions. If paying in full (2.50), I shall send in my coupons henceforth weekly without further remittance. If I am starting with $1.00 today, I shall send 10 cents in coin weekly until end of Contest. K.A.

No. 1 For Question No. 1 I Select Answer No..... ☐ No. 2 For Question No. 2 I Select Answer No..... ☐
No. 3 For Question No. 3 I Select Answer No..... ☐ No. 4 For Question No. 4 I Select Answer No..... ☐
No. 5 For Question No. 5 I Select Answer No..... ☐ No. 6 For Question No. 6 I Select Answer No..... ☐
No. 7 For Question No. 7 I Select Answer No..... ☐ No. 8 For Question No. 8 I Select Answer No..... ☐
No. 9 For Question No. 9 I Select Answer No..... ☐ No. 10 For Question No. 10 I Select Answer No..... ☐
No. 11 For Question No. 11 I Select Answer No..... ☐ No. 12 For Question No. 12 I Select Answer No..... ☐
No. 13 For Question No. 13 I Select Answer No..... ☐ No. 14 For Question No. 14 I Select Answer No..... ☐
No. 15 For Question No. 15 I Select Answer No..... ☐ No. 16 For Question No. 16 I Select Answer No..... ☐
No. 17 For Question No. 17 I Select Answer No..... ☐ No. 18 For Question No. 18 I Select Answer No..... ☐
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MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY..... STATE.....

$1.00 STARTS YOU — $2.50 PAYS IN FULL

$3,500.00 Waits Fo Great Contest Befor

Picture No. 1

Picture No. 2

Make Your Selection by Number from Following Lists:

1. Freedom from the shackles of economic slavery.
2. A return to democracy in the United States.
3. More and better human comforts.
4. Abolition of capital as a necessary element in human affairs.
5. A labor dictatorship destroying all liberty.
6. Freedom of action under liberal laws.

1. It would grind labor still deeper into the economic mire.
2. It would reduce class warfare by establishing social justice.
3. It would establish a religious dictatorship.
4. It would bring about Fascism.
5. It would render trade unionism unnecessary.
6. It would render capital unnecessary in industry.

Picture No. 3

Make Your Selection by

1. Communism believes in private ship of property, and Fascism do
2. Fascism believes in private own of property, and Communism do
3. Communism believes in applicat broad democratic principles and F does not.
4. Fascism believes in application of democratic principles and Comm does not.
5. Communism believes in dictatorsl one man and Fascism does not
6. Fascism aims at war while Comm strives for peace.

Picture No. 7

Picture No. 8

Make Your Selection by Number from Following Lists:

1. A greater degree of democracy.
2. An increased power of Congress.
3. A strengthening of the Constitution.
4. Dictatorial power in the executive.
5. Absolute power in the hands of international bankers.
6. A return to "rugged individualism."

1. The C. I. O. believes in collective bargaining and the A. F. of L. does not.
2. The A. F. of L. supports the Wagner Act and the C. I. O. does not.
3. The C. I. O. resorts to strikes and the A. F. of L. does not.
4. The C. I. O. supports President Roosevelt and the A. F. of L. does not.
5. The A. F. of L. believes in craft unions and the C. I. O. believes in "one big union."
6. The C. I. O. seeks destruction of capital and the A. F. of L. does not.

Picture No. 9

Make Your Selection by

1. A hooded terror.
2. A person bent on robbery and marauding.
3. A public official lax in performance of his duties.
4. A striker who resorts to violence.
5. A picket who resorts to violence.
6. A person who, when the law has failed, seeks to enforce order.

Picture No. 13

Picture No. 14

Make Your Selection by Number from Following Lists:

1. One which is of one total political mind.
2. One which enjoys a democratic form of government.
3. One in which powers are balanced by a Supreme Court.
4. One in which a Congress or Chamber of Deputies rules supreme.
5. One which is ruled by a single dictator and which embodies no freedom of political action.
6. One in which there is no union of church and state.

1. Because Communism believes in private ownership and Christianity does not.
2. Because Christianity believes in education and Communism does not.
3. Because Communism believes in democracy and Christianity does not.
4. Because Communism is basically atheistic.
5. Because Communism believes in liberty of the individual under law and Christianity does not.
6. Because Communism is against capital and Christianity is not.

Picture No. 15

Make Your Selection by

1. Poverty of debtor nations.
2. Jealousy of debtor nations.
3. International bankers.
4. The New Deal.
5. Fear of the United States becoming imperialistic.
6. Communism.

Winner Who Enters Saturday Midnight!

Picture No. 4

ber from Following Lists:

1. Action by leaders of Christian churches.
2. The Democratic Party.
3. Action by President Roosevelt.
4. The Wagner Act.
5. Payment to workers of a just, living, annual wage.
6. United action by the great middle class of America.

Picture No. 5

Picture No. 6

Make Your Selection by Number from Following Lists:

1. Opposition of Christian leaders.
2. The spread of Communism.
3. A dishonest money system.
4. Lack of social credit education.
5. A paternalistic governmental policy.
6. The rise of Fascism.

1. To obtain social justice for all Americans.
2. To strengthen trade or craft unionism.
3. To destroy capital.
4. To attain personal power through industrial labor organization.
5. To strengthen the New Deal.
6. To strengthen the Republican party.

Picture No. 10

ber from Following Lists:

1. engage in a sit-down strike, thus confiscating property.
2. destroy property of his employer.
3. induce by peaceful methods others from working in a struck plant.
4. prevent by violence others from entering a struck plant.
5. distribute strike circulars outside the property of his employer.
6. provoke battle with police or militia.

Picture No. 11

Picture No. 12

Make Your Selection by Number from Following Lists:

1. A swapping of votes by opposing parties in Congress.
2. An attempt to defeat legislation by talking it to death.
3. Bribery of legislators.
4. A violation of all rules of parliamentary procedure.
5. A method of winning elections by fraud.
6. An attack on the Supreme Court.

1. Congress.
2. A free and untrammeled chief executive.
3. The Supreme Court.
4. An educated and alert citizenry.
5. Gold.
6. An honest money system.

Picture No. 16

nber from Following Lists:

1. A powerful standing army.
2. Financial sovereignty of the American people.
3. A powerful navy.
4. Increased foreign trade.
5. A powerful air force.
6. The Supreme Court as at present constituted.

Picture No. 17

Picture No. 18

Make Your Selection by Number from Following Lists:

1. Unlimited issuance of "greenbacks."
2. Passage of all New Deal legislation.
3. A fixed price for gold.
4. Free silver or bimetallism.
5. A government-owned central bank paying into circulation money coined and regulated by Congress.
6. Dictatorial control over present banks by the executive.

1. Overproduction of wealth.
2. Underproduction of wealth.
3. Operations of labor racketeers.
4. Faulty distribution of wealth.
5. Ability of bankers to manipulate supply of money.
6. Non-taxable securities.

How To Become A Contestant

1. Study the questions. Mark your selection of the best or most appropriate answers on the Coupon below the picture and send in EACH WEEK with 10 cents in coin (not stamps).
2. If you wish, you may pay up in full, $2.50 NOW, and then send in your weekly Coupons without further remittance.
3. Each question will pertain to a live AMERICAN ISSUE discussed in the columns of SOCIAL JUSTICE. One of the list of suggested answers underneath each picture will be the best or most appropriate FROM THE VIEWPOINT OF FATHER COUGHLIN AND THIS WEEKLY ON NATIONAL SOCIAL AND ECONOMIC ISSUES. It is your job, as a contestant, to try to select that particular answer.
4. Each contestant who completes a fully qualified set of 50 answers will receive, without further cost, a handsome 105-page souvenir book descriptive of the Shrine of the Little Flower at Royal Oak, with 63 beautiful illustrations.
5. In order to qualify for the prizes, a contestant is required to remit $2.50 for each complete set of solutions submitted, and also to obtain one NEW yearly subscriber to SOCIAL JUSTICE at the annual subscription price of $2.00 per year. This subscription may be sent in at any time during the 25 weeks duration of the Contest.

READ RULES CAREFULLY AND ENTER TODAY!

335 More Will Win!

GRAND PRIZE

$2,750.00

Second Prize

$1,250.00

THIRD PRIZE

$500.00

FOURTH PRIZE

$200.00

FIFTH PRIZE

$75.00

10 Prizes of $50.00 Each.
20 Prizes of $25.00 Each.
100 Prizes of $10.00 Each.
200 Prizes of $ 5.00 Each.

$750.00

SPECIAL AWARD FOR PROMPTNESS!

Rules of Contest

1. Open to all readers of SOCIAL JUSTICE except employes of Reverend Father Coughlin, members of the former National Board of the National Union for Social Justice, or members of their families.
2. Two pictures each week for 25 consecutive weeks, beginning Monday, June 21, 1937. Each picture contains a question dealing with a live economic or social problem affecting the United States during the current year.
3. A Grand Prize of $2,750.00 will be awarded to the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based upon the viewpoint of Father Coughlin as expressed in the columns of SOCIAL JUSTICE or in his public utterances. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.
4. In order to qualify as a prize-winner, the contestant is required to send in 10 cents in coin (not stamps) with each weekly Coupon; and to obtain at some time during the Contest one NEW yearly subscriber to SOCIAL JUSTICE at $2.00 per year. The remittance of 10 cents in coin and the effort of obtaining the subscription is in payment for a handsomely illustrated 105-page book descriptive of the Shrine of the Little Flower. Purchase of this book, which will be delivered after the close is a condition for entering the contest.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.
6. In event of ties additional pictures and questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate Coupons. Neatness will NOT count.
8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.
9. A contestant may send in any number of answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one full paid set, and one yearly subscription for each set submitted will be entitled to one book for each set.

Use This Coupon Before Midnight, Saturday, August 28

"Contest Editor," SOCIAL JUSTICE, Royal Oak, Michigan

I am today entering the "KNOW AMERICA" Contest and sending in my answers to the first 20 questions. If paying in full (2.50), I shall send in my coupons henceforth weekly without further remittance. If I am starting with $1.00 today, I shall send 10 cents in coin weekly until end of Contest. K.A.

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MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....STATE.....

$1.00 STARTS YOU — $2.50 PAYS IN FULL

You Can Be Among Next Set of Winners!

How Does It Feel to Win

(Continued from Page 7)

Social Justice and a Winner of Social Justice Contest. „I was born in Halstead, Pa., April 24, 1890. Married to Charles Crannell of Halstead, Pa., November 3, 1907, and who died December 9, »1936.

"I have to thank my son-in-law, Robert Buell, for his help in helping me solve the questions of the 'Know Social Justice' Contest. He and I always work together.

"I sure was happy to win as I did not have any income, only $10 a month which I get for the upstairs of my home. My husband died last December and it left me in very hard circumstances. I want to thank Father Coughlin for the truth I have learned from him, although I am a different Faith than he. I am a Methodist and my son-in-law is a Catholic, but we never have any arguments over religion.

"I have always wanted a car and I am so glad I can have it now that I do not know how to thank the man who made it possible, the lover of mankind, Father Coughlin."

Mrs. Catherine Raleigh
Fourth Prize Winner

"I was born at Amherstburg, Ontario, one of ten children of the late Mr. and Mrs. John Tansey, five of whom are still living and residents of this city. Came to Detroit with my family when I was about 16, and was married to John Raleigh in the old Trinity Church in the year 1897 by the late Dean Savage. Six children were born to us —five sons and a daughter. I lost my husband 13 years ago and four years later my eldest son. Of the others, all but one are married, and I have four grandchildren.

"Needless to say, my life has been devoted to keeping house and raising my family.

"Permit me to thank Father Coughlin for the opportunity he has given me and others to learn something about Social Justice. I feel that this alone would have been ample reward for the effort expended on your contest."

Edward D. Beauclair
Fifty Dollar Winner

"The following is a brief sketch of my family, life, etc.: My parents were Irish-French Canadians who moved westward with the frontier and pioneered in Eddy County, North Dakota in 1899. On a farm near McHenry, were born six of eight children. I am the youngest, born April 3, 1911.

"We, as all of our neighbors, were victims of the 'financial depression' and were forced to find other occupations to provide a living. I am now a clerk in a grocery store.

"My father and mother are 72 and 70 years old respectively. They make their permanent home with me. We are Catholics. I married in 1935 and I have one darling girl, Ellen, 14 months old. May your success be the result of your honest fight."

Miss Alice M. Hayes
Fifty Dollar Winner

"I was very happy to hear of my success in the 'Know Social Justice' Contest.

"Each member of my family, six in all, entered in the contest, and we all feel well repaid with the knowledge acquired, regardless of the prize.

"I was born April 22, 1917, attended the Boston Public Schools, and business college.

"I am employed as a stenographer at the New England Telephone & Telegraph Co."

Mrs. Frances Rutherford
Fifty Dollar Winner

"I am a housewife, being mother of five children. Have been married 12 years. Before that time I was a stenographer. My husband, who is an ardent supporter of Social Justice, is a carpenter, and, as one may guess, not steadily employed."

Mrs. Joseph Panko
Fifty Dollar Winner

"I am 59 years old and am married and have five children four boys and one girl.

"My eldest son, Lambert, has a subscription to your paper and when the contest started we both entered, working out the pictures between us."

John R. Sullivan
Fifty Dollar Winner

"I am a graduate of Villanova College where I was valedictorian of my class, '28; I am unmarried and I am connected with the Moriarty Funeral Home in Hartford.

Mrs. George R. Allmaras
Fifty Dollar Winner

"I wish to express to you and to the several judges my gratitude and appreciation for having been adjudged a winner of $50.00 and I sincerely hope that you will publish the correct answers to all the 50 questions in order that I and thousands of others may have a record of this valuable information."

"My parents are of Irish-French decent. They settled near McHenry, North Dakota, in 1899 and took up farming as their occupation. I being the oldest girl in a family of seven children; with three older brothers also felt the hardships of early days, as of course, did the younger ones also. We have all married.

"I was born in 1903, graduated from New Rockford High School in 1921. Took training at Valley City State Teachers College and taught school for four years.

"I married in 1925 and have six children, Raymond, Clemence, Camilla, Patricia, Lorraine and Marcelle. As my husband was farming, we decided to stay at that work, hard as it has been."

Some Editorial Confidences

SOCIAL JUSTICE this week presents edition No. 1 in Volume IV, at the request and for the convenience of readers who are bindihg their papers for permanent preservation.

In the volume just closed, **SOCIAL JUSTICE** has contributed—besides the successful contest just concluded—the nationally sensational book review of "Gabriel Over the White House"; a revealing series of articles on Grain Futures Gambling; introduced a new money authority in Robert H. Hemphill, former official of the Federal Reserve System; and told the story of the international bankers' plot behind the Russian revolution.

In the year-end volume more of these disclosures are in store. Activity of the new Social Justice Councils and the personal messages of Father Coughlin will continue to be of foremost national interest and indispensible to the informed reader.

The numbers on the address stencil give the month and year of expiration on your subscription.

Readers are invited to make use of the accompanying coupon for renewing their own subscription or a gift subscription for a friend.

Social Justice Publishing Co.
Box 150, Royal Oak, Mich.

New Subscription ☐
Renewal ☐

Gentlemen:

Please enter my subscription for SOCIAL JUSTICE, to begin with the issue dated ..... I enclose ..... in payment therefore ($2.00 a year).

My address is:

.....
(Name)

.....
(St. or RFD)

.....
(City) (State)

Here's What Judges Said

	QUESTION	BEST OR MOST APPROPRIATE ANSWER
		(All answers rejected by judges.)
2.	Who are the real inflationists?	(4) The international bankers.
3.	What is Money?	(3) It is a receipt of wealth.
4.	What are the Federal Reserve Banks?	(4) They are privately owned institutions formed by boss bankers for personal profit.
5.	What is wealth?	(5) It is the natural resources of creation.
6.	What is genuine credit?	(4) A deferred payment for actual wealth received.
7.	How does the Constitution protect citizens of the United States?	(6) By establishing a balance of power between the legislative, executive and judicial departments.
8.	What do you mean by price?	(4) The exchangeability of a thing for money.
9.	Why is modern banking unChristian?	(4) In reality bankers practice usury.
10.	Why is the worker entitled to a just, annual, living wage?	(1) It is his natural right.
11.	Why is modern capitalism radical?	(5) It is unnatural and unjust, therefore radical.
12.	I'll name 10 things; tell me which is a natural resource.	(1) A farm.
13.	What primarily causes depressions?	(6) Fictitious bank loans.
14.	What is the greatest power possessed by a people?	(2) The power to issue and regulate money.
15.	What insures the highest degree of economic stability in a nation?	(2) Proper appreciation of the law of supply and demand.
16.	I'll name eight things; tell me which one is "consumer goods"	(7) A pound of ham.
17.	Why has the Constitution of the United States been succesful?	(4) It is based on human nature.
18.	Why is payment of a just living wage the first moral obligation of a corporation?	(9) It is the Christian way.
19.	What is watered stock?	(2) Stock not backed up by assets of investment.
20.	What is the chief agent in sustaining physical life in the United States?	(3) Money.
21.	Why cannot Communism and Christianity thrive in the same nation?	(5) Communism does not believe in private ownership of property.
22.	What is the chief cause of Communism in the United States?	(6) Capitalistic greed.
23.	What is the keystone of social justice in America?	(10) Application of Christian principles.
24.	What is the most serious flaw in our national economic system?	(7) Faulty distribution of wealth.
25.	What is America's most powerful weapon against Communism?	(9) Regulation of the purchasing power of the dollar.
26.	Why should the Supreme Court as at present constituted remain unmolested?	(4) It is a check on executive and legislative ambition.
27.	Upon what is the right to own private property primarily based?	(8) Human nature.
28.	What do you do when you make a deposit in a bank?	(4) I create a debt owed by the bank to me as a creditor.
29.	Upon what point do Communism and Christianity agree?	(9) They are both fundamentally charitable in their aims.
30.	Why is Comunism contrary to United States tradition?	(1) Because it teaches the individual exists for the state.
31.	I'll name 10 national conditions; tell me which is the result of a dishonest money system	(7) The dependence of industry is insured.
32.	What is a mortgage?	(5) It is a legal claim to confiscate wealth.
33.	In what circumstance is a sit-down strike morally justifiable?	(2) When it is the last resort towards the obtaining of a living wage.
34.	What principally determines price levels?	(3) Lack of proportion between the amount of money and the amount of wealth in existence.
35.	What only may be used as money?	(8) Anything commonly used as a medium of exchange.
36.	Why is Fascism unAmerican?	(1) Because it consists of dictatorship by one man only.
37.	What is the chief cause of war?	(6) International manipulation of money values.
38.	Where is the world's only free market for gold?	(5) London.
39.	What are "greenbacks?"	(7) Money issued by the United States Government.
40.	What do you mean by inflation?	(4) Increasing the volume of money to a point of overproduction.
41.	On what do Communism and Capitalism agree?	(8) Both believe in the right to confiscate property.
42.	What is your principal objection to the dole?	(4) It renders dolesters unfit for future economic and social adjustment.
43.	What is the most serious menace to American farmers?	(4) Instability of price levels.
44.	What is the most serious menace to American workers?	(2) Fluctuation of the purchasing power of the dollar.
45.	Tell me one thing Father Coughlin believes	(7) Anti-Communists are not un-opposed to unAmerican and un-democratic principles.
46.	Tell me one thing Father Coughlin does not believe	(5) Capital is not in favor of workers not receiving a just, annual, living wage.
47.	Why is Communism gaining strength in the United States?	(6) Because of a dishonest money system.
48.	What is the principal cause of rearmament?	(5) The ability of world financiers to force rulers into war.
49.	If Communism comes to the United States, who will be primarily to blame?	(8) The Congress.
50.	Which of the first 49 questions was the most difficult for a person of average intelligence to answer?	(45) Tell me one thing Father Coughlin believes.

Checks Sent to 360 Additional Readers For Contest Replies

In addition to the "KNOW SOCIAL JUSTICE" Contest winners announced on the preceding pages, the following list of $10 and $5 awards has been designated by the judges:

Winners of One Hundred $10.00 Prizes

Frank G. Aman, Holland, Mich.
Mrs. Ida Antleitner, Terre Haute, Ind.
Sarah Armstrong, Mattapan, Mass.
Mrs. Joe Bauer, Jr., Oshkosh, Wis.
Harry Beebe, Albany, N. Y.
R. C. Bell, McCutchenville, Ohio.
Edw. C. Bellamy, Newington, Conn.
August C. Boyce, Green Bay, Wis.
Alma Brenn, Indianapolis, Ind.
Vincent Burke, Somerville, Mass.
Miss F. Bradley, Bradley Beach, N. J.
Alice G. Burns, Rome, N. Y.
Kathryn D. Cantlon, Erie, Pa.
Walter B. Carlson, Olean, N. Y.
Mrs. Frank Chaplupsky, Buckingham, Iowa.
Mrs. Blanche N. Cole, Fremont, N. H.
William Cole, Fremont, N. H.
Ralph Colvin, Montgomery, Ind.
Happy Connolly, So. Boston, Mass.
James Connolly, So. Boston, Mass.
Miss Agnes T. Corrigan, Rosemount, Minn.
Thomas L. Corrigan, Jr., Rosemount, Minn.
Mrs. Cecilia Curtis, Jackson, Mich.
Mrs. Geo. Dadds, DeKalb, Ill.
Marie Delany, Brighton, Mass.
Josephine Donner, Rochester, N. Y.
Cecilia Downey, Watertown, Mass.
Mrs. Howard Evans, Clifton Heights, Pa.
Leon Fiegel, Chicago, Ill.
Robert Fischer, Racine, Wis.
Mrs. E. J. Gervais, Marshall, Minn.
Edward F. Glynn, Lawrence, Mass.
Claudie Harvey, New York, N. Y.
Leo J. Hebert, Saugus, Mass.
Henry P. Hoerr, St. Louis, Mo.
Anna Hoffmann, Cleveland, Ohio.
Elizabeth G. Hoffman, Queens Village, N. Y.
Magdalen Hoffman, Queens Village, N. Y.
Mrs. Philip J. Hornung, Springfield, Mass.
Ralph A. Howard, Whitinsville, Mass.
Joseph F. Hynes, Hamilton, Ohio.
H. B. Jewell, Los Angeles, Calif.
Donald H. Johnson, Minneapolis, Minn.
Ida Johnson, Minneapolis, Minn.
Vincent E. Johnson, Minneapolis, inn.
Miss Nora Kelly, E. Boston, Mass.
Elizabeth Kennedy, Arlington, N. J.
Miss Mary Kies, Dubuque, Iowa.
Mrs. Amelia Lexa, Minneapolis, Minn.
George Lohr, Randolph, Mass.
Conrad A. Loring, Roslindale, Mass.
O'Neil Maasjo, Valley City, N. D.
Grace L. MacCarthy, Chicago, Ill.
Sara H. MacCarthy, Chicago, Ill.
Raymond D. Mahoney, Manchester, Conn.
James F. Marzolf, St. Paul, Minn.
Mayfair Social Club, Indianapolis, Ind.
Verona McDonald, Jasper, Ind.
Sarah V. McDowell, New York, N. Y.
Rev. John F. McElvenny, Philadelphia, Pa.
Mary Ann Mekus, New York, N. Y.
Stanley J. Mekus, New York, N. Y.
Mary Molloy, Chester, Iowa.
Anna B. Murdock, Providence, R. I.
Julius Nagy, Jr., Detroit, Mich.
Mrs. A. H. Ochs, Joliet, Ill.
L. S. Oppegaard, Milan, Minn.
Ernest F. Owen, E. Cleveland, Ohio.
Lambert Panko, Milford, Ohio.
Wm. Puffer, Cleveland, Ohio.
Clara C. Pullan, Pawtucket, R. I.
James F. Pullan, Pawtuckett, R. I.
John T. Quirk, Jr., Springfield, Mass.
Thomas J. Rache, Chicago, Ill.
John W. Raleigh, Detroit, Mich.
John W. Regan, Haverhill, Mass.
Mr. John Reger, New York Mills, Minn.
Mrs. W. C. Riley, Chicago, Ill.
Charles E. Roberts, Sherburne, N. Y.
Marguerite M. Robinson, Toledo, Ohio.
Alice C. Rogers, So. Boston, Mass.
Florence V. Rutherford, Brooklyn, N. Y.
Michael J. Rutherford, Cannelton, Pa.
John Sahaida, Hazleton, Pa.
Mrs. Catheren Scribner, Peck, Mich.
Ceil Scribner, Peck, Mich.
Joseph A. Sheridan, Marquette, Mich.
Augustus Snider, Indianapolis, Ind.
Clark H. Sturm, Sacramento, Calif.
John R. Sullivan, Hartford, Conn.
Salvatore Tassone, Ishpeming, Mich.
Napoleon Turcotte, Putnam, Conn.
Henry S. Ward, New York, N. Y.
Mrs. Jessie Weaver, North Industry, Ohio.
Geo. Weihs, Lowell, Mass.
Thomas Wild, Lowell, Mass.
H. E. Wilkinson, New London, Minn.
Mr. Charles L. Wright, Monroe, N. Y.
Mrs. Nina F. Wright, Monroe, N. Y.
Miss Joyce Wright, Monroe, N. Y.

Winners of Two Hundred and Sixty $5.00 Prizes

J. M. Ackland, Clam Falls, Wis.
Arshall Adams, Clifton, Ill.
E. J. Applebaum, Pender, Neb.
Miss Eliza C. Austin, Philadelphia, Pa.
Arthur J. Back, Worcester, Mass.
Charles A. Baker, Minneapolis, Minn.
John J. Balint, Yonkers, N. Y.
William A. Ball, Memphis, Tenn.
Miss Inez Barnes, Memphis, Tenn.
Fred A. Barrett, Niles, Mich.
Anna L. Barry, Oswego, N. Y.
Frances L. Barry, Oswego, N. Y.
Harold Bauer, Salina, Kan.
Joe Bauer, Jr., Oshkosh, Wis.
Alice Betchel, Lima Ohio.
C. H. Bell McCutchenville, Ohio.
Joseph Bender, Robbinsdale, Minn.
Gerard J. Benhardt, New York, N. Y.
Arthur T. Bennis, Punxsutawney, Pa.
Harvey V. Biery, Akron, Ohio.
Arthur C. Birch, St. Louis, Mo.
A. J. Bogdanski, Pine Island, N. Y.
Frank N. Bolster, Fulda, Sask., Canada.
Lillie M. Borrell, Baltimore, Md.
Irene C. Bowe, Hilbert, Wis.
Thos. A. Bowe, Hilbert, Wis.
John Brazina, Jr., Hazleton, Pa.
Dorothy P. Brisson, No. Arlington, N. J.
Joseph Brisson, Johnston, R. I.
Michael J. Brochmann, Jr., St. Paul, Minn.
Roy C. Brock, Davenport, Iowa.
Alta F. Brophy, Pittsburgh, Pa.
Harry Brownson, Carpentersville, Ill.
Mrs. Anna K. Buckley, Phoenix, Ariz.
Frank M. Buckley, Phoenix, Ariz.
Wilma Buehrle, Toledo, Ohio.
James D. Bulger, Gouverneur, N. Y.
Joseph W. Burton, Humboldt, Sask., Canada.
O. E. Butler, Cleveland, Ohio.
Mary Cameron, Holbrook, Mass.
Helena Cannon, Millbury, Mass.
Mary Cannon, Millbury, Mass.
Mrs. Frank Capesius, St. Paul, Minn.
Elize V. Carney, Meriden, Conn.
John J. Carroll, Jr., Chicago, Ill.
Mrs. J. J. Carroll, Chicago, Ill.
Mrs. Margaret Carter, Wheeling, W. Va.
Helen Chapman, Ft. Wayne, Ind.
Mrs. Mary Chapman, Ft. Wayne, Ind.
Mrs. Cressie Cleary, Albany, N. Y.
David H. Convey, Mason City, Iowa.
Gladys Cooper, Peterson, Iowa.
Ira Cooper, Peterson, Iowa.
Michael Corley, Kings Park, L. I., N. Y.
Mary E. Cummings, Louisville, Ky.
Edith Cunningham, Des Moines, Iowa.
Mr. Leon L. Curtis, Jackson, Mich.
Ellie Collins Davis, Skowhegan, Me.
Mrs. Anna de la Forest, St. Paul, Minn.
Paula de la Forest, St. Paul, Minn.
Ralph Dierbeck, Milwaukee, Wis.
S. J. Dixon, Weldon, N. C.
Francis J. Doherty, Pleasantville, N. J.
Frank A. Domin, Des Plaines, Ill.
John J. Dougherty, Jr., Philadelphia, Pa.
F. P. Drier, St. Paul, Minn.
John V. Egan, Roliet, Ill.
Walter Egan, Everett Mass.
L. A. Ennis, Detroit, Mich.
Fred J. Faller, St. Louis, Mo.
Allen L. Fane, Dixon, Ill.
John Feutz, Grand Rapids, Mich.
Henry J. Finley, Sioux City, Iowa.
Mrs. Lelia Finson, Cedar Rapids, Iowa.
Jas. E. Fitsgerald, Jr., Detroit, Mich.
Patrick Fitzpatrick, Kings Park, L. I., N. Y.
Miss Alice C. Foerster, Pittsburgh, Pa.
Cecilia Fox, Wauwatosa, Wis.
Elmer W. Fusek, Detroit, Mich.
James R. Gallagher, E. St. Louis, Ill.
Emmett F. Gartland, Chicago, Ill.
James V. Garvey, Philadelphia, Pa.
Ruth F. Gehset, Bridgeport, Pa.
Inez Gerken, Cincinnati, Ohio.
Mrs. Mary Glasby, Cleveland, Ohio.
Mary S. Gonnella Springfield, Mass.
Earl F. Good, Kansas City, Kan.
Rev. Ernest G. Graham, Bancroft, Neb.
Mrs. L. W. Grant, Mankato, Minn.
Miss Louise A. Grimmig, Memphis, Tenn.
Elmer Haglund, Wakefield, Neb.
Kathryn E. Hagland, Wakefield, Neb.
B. Hamilton, Maurer, N. J.
Felica M. Hamilton, E. Syracuse, N. Y.
Mrs. Geo. Hamilton, E. Syracuse, N. Y.
Julia Hanlon, Bridgeport, Pa.
Agnes Hardy, Mankato, Minn.
May Hardy, Mankato, Minn.
Ann E. Harrington Wheeling, W. Va.
Eva A. Harvey, North Hackensack, N. J.
Laura E. Harvey, Baltimore, Md.
Mrs. H. W. Haviland, Sergeant Bluff, Iowa.
William D. Hayes, Mattapan, Mass.
W. C. Higgins, Bradford, Pa.
Miss Theresa Hoerner, Washington, D. C.
Minnie Hoffman, Queens Village, N. Y.
Milford S. Holben, Rochester, N. Y.
Harold P. Hoover, Belmont, Ohio.
Philip J. Hornung, Springfield, Mass.
Cyril Hughes, Hudson, Mich.
Mrs. Peter Ince, Belle Plaine, Minn.
Charles Jenkins, Bay City, Mich.
Henry Jermyn, Haverhill, Mass.
Mrs. Lorna Johnson, Peterson, Iowa.
Miss Nettie Johnson, Columbus, Ohio.
Arthur A. Jordan, Somerville, Mass.
Theodore Jordan, Dorchester, Mass.
Rev. P. J. Judge, Omaha, Neb.
John A. Kabel, Snyder, N. Y.
J. F. Kallas Wetonka S. K.
Miss Alma L. Keller, Washington, Ind.
Charles E. Kelly, Roswell, S. D.
Mary D. Kelly, Hartford, Conn.
Patrick D. Kennedy, Arlington, N. J.
Mrs. Alice Kenny, Washington, D. C.
Cyril Kenny, Washington, D. C.
Mrs. F. P. Kitchen, Tulsa, Okla.
Mrs. W. T. Kraft, Ambridge, Pa.
Agnes Mary Kryzer, Pine City, Minn.
Nora Lamb, Chicago, Ill.
Chas. Lampe, Kankakee, Ill.
Roger J. Langlois, Detroit, Mich.
Ray Leonard, Avon, Ohio.
Frank J. Lexa Minneapolis, Minn.
Henry R. Link, Jeannette, Pa.
Mrs. Peter Long, Troy, N. Y.
Kathryn M. Lucas, Easton, Pa.
Paul Lucas, Ft. Wayne, Ind.
Mrs. Bernard Lynch, Binghamton, N. Y.
Daniel J. Lyons, Chicago, Ill.
W. J. Markalonis, Cleveland, Ohio.
John M. Martin, Chicago, Ill.
Alice May, Kirksville, Mo.
Mrs. John Mayerhofer, Elko, Minn.
Edward F. McCabe, Somerville, Mass.
Cecelia McNamara, Hartington, Neb.
Raymond W. MacNamara, Hartington, Neb.
Agnes Menihan, Rochester, N. Y.
Bernard W. Miller, Webster Groves, Mo.
Mrs. Wm. J. Miller, Pinconning, Mich.
Con F. Mishka, Milwaukee, Wis.
Gottlieb Mohler, Chicago, Ill.
Wm. F. Moran, Jr., Woodhaven, N. Y.
Frank M. Morris, Cincinnati, Ohio.
Mrs. Cora Moulin, Louisville, Ohio.
Ellen H. Mullen, Westbury, N. Y.
Leo Murphy, So. Brewer, Me.
Thomas V. Murphy, Willoughby, Ohio.
Glen Ochs, Joliet, Ill.
Jos. Olig, Chilton, Wis.
Martha Oppegaard, Milan, Minn.
A. G. O'Toole, Weir, Kan.
Edward Parent, Nashua, N. H.
Mrs. James Park, Waverly, N. Y.
John W. Patterson, Cleveland, Ohio.
Ann M. Pfeifer, Los Angeles, Calif.
Charles F. Pfeifer, Rochester, Pa.
Frank P. Pitka, O.S.C., Hastings, Neb.
Mrs. Marguerite Potter, Rochester, N. Y.
Mrs. Julia Prunier, Worcester, Mass.
Cecelia T. Pullan, Pawtucket, R. I.
L. L. Putnam, Chicago, Ill.
George C. Quinn, Wilmore, Pa.
James J. Quinn, Wilmore, Pa.
Wm. Redmond, Marion, Iowa.
Girard L. Reeves, Philadelphia, Pa.
Emma L. Renaud, Cohoes, N. Y.
Mrs. Esther J. Repp, E. Elmhurst, L. I., N. Y.
Donald Ressler, Springfield, Mass.
Mary C. Rice, Forest Hills, N. Y.
Wm. Richter, Jr., Cincinnati, Ohio.
Henrik Ries, Tyler, Minn.
Karl F. Ritter, Piqua, Ohio.
Agnes Roberta, Uniontown, Ky.
R. W. Roberts, Waverly, Ky.
Charles T. Robinson, Toledo, Ohio.
Miss Bridget Rogers, Providence, R. I.
Joseph Roberts, E. Syracuse, N. Y.
Joseph M. Rogers, Auburn, R. I.
Bernard H. Rose, Dayton, Ohio.
Aaron F. Rauth, York, Neb.
Mary A. Rowe, Newark, N. J.
Etta M. Russell, Decatur, Ill.
Mr. Jos. Sabaida, Hazleton, Pa.
M. J. St. George, Chicago, Ill.
Louis C. Samberg, Detroit, Mich.
Elizabeth Sanford, Attica, Ohio.
Mrs. W. B. Schlak, Wattsburg, Pa.
Miss Beatrice M. Schmitz, Roscoe, Minn.
Mrs. Chas. Schon, Shell Lake, Wis.
George P. Schumacher, Chicago, Ill.
Maynard Seibert, Royal Oak, Mich.
Elmer Seiler, Cleveland, Ohio.
Theodore C. Serba, Reading, Pa.
Mrs. R. E. Shoemaker, Lac du Flambeau, Wis.
Mrs. Frances S. Sieberg, Eagle Lake, Minn.
Charles B. Simoneau, Lynn, Mass.
Sister M. Olivia Moran, Omaha, Neb.
Minnie Slaughenhaupt, North Canton, Ohio.
Mrs. Homer Smith, Springfield, Ohio.
Mrs. Leo E. Smith, Cedar Rapids, Iowa.
Effie Smithberger, Detroit, Mich.
Frank Smithberger, Detroit, Mich.
Pauline Soehlen, Sandyville, Ohio.
Joseph Spagnola, Brooklyn, N. Y.
David Speakman, Minneapolis, Minn.
Elizabeth Stanton, Louisville, Ky.
Mathilda E. Stein, Detroit, Mich.
Williaf L. Stone, St. Louis, Mo.
Roland J. Storey, Peterson, Iowa.
Myrtle Geneva Story, Peterson, Iowa.
John J. Sullivan, Rochester, N. Y.
William Sullivan, Norwalk, Conn.
Mr. Martin Tarpy, Mankato, Minn.
William Thiger, Westville, N. J.
F. H. Thomas, Detroit, Mich.
Ruth M. Thoner, Prescott, Wis.
Antoinette Tomczak, St. Paul, Minn.
Miss Wanda C. Tomczak, St. Paul, Minn.
Katherine E. Toomey, Detroit, Mich.
Mr. E. J. Trombley, Saginaw, Mich.
Paula M. Trombley, Saginaw, Mich.
Mrs. Nellie Uecker, Ft. Wayne, Ind.
Gerald J. Ulshafer, Media, Pa.
Abbie L. Valley, Oakland, Calif.
Mary VanHulle, Detroit, Mich.
Paul Waimemacher, Delphos, Ohio.
Nell C. Walrad, Jamestown, N. Y.
W. M. Walsh, St. Paul, Minn.
Myrtle M. Ward, New York, N. Y.
Sena M. Ward, New York, N. Y.
Miss Jessie Warde, Norwood, Mass.
James F. Whalen, Bridgeport, Conn.
Wallace J. Whitcher, Clymer, N. Y.
H. Bernard White, Cedar Falls, Iowa.
Rev. Louis P. White, Peosta, Iowa.
Elden Wideman, Pontiac, Mich.
Nina H. Wilson, Washington, D. C.
Frank Woftezak, Buffalo, N. Y.
Mrs. Fay Wold, Detroit, Mich.
Ernest Woolsey, Red Bank, N. J.
Julian J. York, Ft. Wayne, Ind.
W. J. Young, E. Orange, N. J.
Mrs. W. J Young, E. Orange, N. J.
Mrs. Emanuel Yunk, Milwaukee, Wis.
Mary Zaug, Dubuque, Iowa.
May Zboinski, Fremont, Ohio.
Wm. J. Zimmer, Sharon, Pa.
Herbert L. Zinzo, Trenton, Mich.
Mrs. H. L. Zinzo, Trenton, Mich.

Social Justice Contest Awards Are Announced

(Continued from Page 1)

check would have been for $3,000 had he entered during the first six weeks of the contest. The $500 extra award for promptness had expired, before he sent in his first answers.

[Editor's Note: The extra promptness prize in "KNOW AMERICA" Contest now running in SOCIAL JUSTICE expires this week.]

Mrs. Effie Crannell, of the same town and the mother of Mrs. Buell, was adjudged winner of the Third Prize of $400.00 and given her choice of a Chevrolet, Ford or Plymouth automobile.

Six Contestants Tie for Fifth

The Second Prize of $1,000.00, plus a similar choice of automobiles, goes to Dr. R. E. McCormick, a young dentist in Springfield, Massachusetts.

Mrs. Catherine Raleigh, of Detroit, Michigan, turned in a set of contest answers which merited for her the Fourth Prize of $100.00.

A tie was encountered in computing returns for the $50.00 prizes and six of these will go equally to Edward D. Beauclair, of New Rockford, North Dakota; John R. Sullivan, Hartford, Connecticut; Mrs. Joseph Panko, Milford, Ohio; Mrs. Alice M. Hayes, Mattapan, Massachusetts; Mrs. Frances Rutherford, Cannelton, Indiana; Mrs. George R. Allmaras, New Rockford, North Dakota.

Grange Ready to Meet Farm Groups on Program

By Staff Correspondent
Of SOCIAL JUSTICE

WASHINGTON, D. C.—Louis J. Taber, master of the National Grange, told SOCIAL JUSTICE in an exclusive interview that he is "ready to meet representatives of other farm groups in an effort to agree on a national legislative program for agriculture at the next session of Congress.

L. J. Taber

Mr. Taber's statement, made on one of his few visits to Washington, is the first definite indication that leading farm organizations are finally ready to "bury the hatchet" and speak as a united front. Taber represents the largest and oldest farm movement in the country.

Predicts Truce In Farm Groups

The Grange chief predicted that policy disagreements between his organization, the National Farmers' Union and the Farm Bureau Federation would end in a "compromise, acceptable to all" in the near future.

While refusing to divulge the nature of legislation he expects to be recommended to the next Congress, he stated flatly that Secretary Wallace's new "A. A. A." bill will not be supported or endorsed.

"The new A. A. A. bill of the administration is too drastic for us to support," he asserted. "The Grange opposes any federal crop control program that endangers the independence of the farmer. Preservation of democracy and of American ideals demands that there shall be no regimentation of our producing citizens.

"Agriculture asks for equality rather than favors. We want economic justice rather than subsidy."

Favors Honest Managed Money

The farm leader said he had "no objection" to cost of production legislation for agriculture and gave his full endorsement to the provisions of the Thomas Monetary Authority bill. Both are based on principles of Social Justice. The Thomas bill, opposed by President Roosevelt, seeks to aid agriculture by establishing a commodity dollar of stabilized purchasing power.

Asked if he favored the monetary reform program of Father Coughlin, Taber pointed to the legislative platform of the Grange which states: "Congress should exercise the authority conferred upon it by the Constitution 'to coin money and regulate the value thereof.'"

Further exploring the need of an "honest, managed currency," he said:

"More important than regimentation, restriction or reduction is a dollar of constant debt-paying and purchasing power.

"Regardless of government policy or organization, unless the farmer can receive a price sufficient to maintain a decent standard of living, no program can succeed."

Assails Program Of Administration

While on the subject of money, he took occasion to assail the President's two-billion dollar "stabilization fund" by remarking:

"The present program for international stabilization is a challenge to us to see to it that our finances are adjusted with the welfare of agriculture, the nation, and our own prosperity in mind, rather than that of international bankers and foreign trade."

The Grange head approves the present Soil Conservation Act, with the reservation that it should not be administered by encroaching on the liberties of farmers.

"The welfare of this and succeeding generations calls for a wise conservation of our soil resources. We must preserve its fertility and prevent erosion. In broad outlines, we approve of the program which has been launched in this connection. However, larger responsibility and control must be placed in the states and upon the farmers themselves," he said.

Imports Unjust To U. S. Farmer

The reciprocal trade policy of the administration, according to Taber, is detrimental to American agriculture. He scored it as a program that encourages the influx of foreign farm products at cheap prices and deprives our own farmers of the priority rights they should enjoy in the domestic market.

Illustrating the injustice of one specific reciprocal treaty with a foreign nation, he declared:

"A Polish ham comes into this country for every hog that is slaughtered in Chicago."

Taber urged that steps be taken by the government to increase rather than reduce farm production in the United States. He also demanded that the government use its "vast resources" to create new uses and demands for agricultural products.

"Literally hundreds of millions of dollars worths of agricultural raw materials now being imported from other nations can be grown on our own soil," he declared.

Taxes of Nation Borne by Poor

WASHINGTON, D. C.—Wealthy citizens can evade taxes by purchasing interest-bearing, tax-free bonds and by incorporating their yachts—but there is no escape for the poor working people.

The average citizen is squeezed unmercifully by hidden taxes that lurk in his corn flakes, his movie tickets and in the milk he buys for his children.

The assumption that individuals who do not own property and who pay no income tax aren't levied upon for the upkeep of the government is a popular fallacy. It is they, in reality, who are made to bear the real brunt of federal and state taxes.

They don't have any yachts to incorporate, nor are they able to purchase the government debt bonds which Messrs. Roosevelt and Morgenthau make so available to Wall Street bankers and industrialists.

A recent survey shows that a person earning $18 a week, and owning no property, pays $116 a year in hidden taxes. Out of every dollar paid in rent, 25 cents goes to taxes, the survey further shows. It also reveals that a man making $150 a month pays on an average of $229 a year in taxes, even though he owns no property and isn't assessed for income taxes.

Prosperity of Recovery Is Not Shared

(Continued from Page 1)

and services had been wiped out in three years!

Following 1932 we witnessed a gradual increase in national income produced.

From the $39-billions figure of 1932 we find national income rising to $41-billions in 1933; to $49-billions in 1934; to $55-billions in 1935 and, finally, to $63.8-billions in 1936.

Still $17-Billion Under Boom Era

This is good news to America, as it looks back to the depth of the depression, to the $39-billion figure of 1932.

We have, in four years, increased the value of all commodities and services produced by nearly $25-billions.

It is bad news, however, if one looks longingly to the prosperity of 1929. We are still over $17-billions short of that prosperity era.

While national income is a key to national prosperity, in the sense that there can be no prosperity without high national income, yet it is not true that high national income necessarily means prosperity **for the average American family.**

The key to real prosperity is found **in the just distribution of large national income.**

National income is always to be divided among the various economic claimants as, for example, agriculture, manufacturing, mining, transportation and others.

Distribution Real Jest of Prosperity

As the produced income of a nation is paid out into these various economic divisions we witness true prosperity or depression.

Thus, in 1936, the national income paid into agriculture is reported by the government to be but four billion one hundred million dollars. Yet in 1929 it was six billion one hundred million dollars. Thus, while the nation builds its "paid out" national income to a point 80 per cent of its 1929 figure, agriculture receives only 66 per cent of its 1929 figure.

Farmer's Share Far Inadequate

In other words, the average farmer of America received out of the computed national income some $1,000 in 1929. In 1936 he received only $685 on the average. His contribution was 20 per cent of the labor; 20 per cent of the property of America. His income was 7.9 per cent of the national income.

Once more **SOCIAL JUSTICE** reiterates the demand that agriculture should receive **a minimum of $15-billions a year.**

Mining presents a situation little less than ridiculous. In 1934, for example [the United States Bureau of Mines is the authority for the statement], three billion fifty-two million dollars was the value of the mineral products actually taken from the mines.

The national income paid into that branch of industry in 1934 was but one billion thirty-four million dollars.

A billion dollar income of mining in 1936 gives the miner's family $1,277 a year and nothing whatsoever to the mine owner, to the owner of the machinery in America's great mining industry.

National income allotted to mining must be $3-billions at the minimum if economic justice is to be secured.

Utilities Fared Best of All

The utilities suffered so slightly in the depression as to make their loss inconsequential compared with other groups.

Some 16 million persons allocated to "manufacturing" received $14-billions in 1936. That means that each received some $875.

There is and can be no economic prosperity when industrial labor and agriculture receive such payment in return for their services.

Obviously one thing is necessary. We must build the national income to at least $100-billions a year. Then we must distribute it so that men are paid justly for their contributions in goods or in services.

EYES *and* EARS

(Continued from Page 4)

disposed toward the spirit of the Constitution, he would have gone directly to the people instead of seeking, through a one-party Congress, to usurp powers sacred to the people.

There is only one objective that the President can logically entertain, at this late hour, in carrying the "court reform" issue to the people. He wants to trick them into indorsing his attempt at usurpation.

THE President cannot be right in going to the people, for he goes to them as a last resort in a matter that is peculiarly and inalienably the primary concern of the people.

Under our form of government, the oldest and the soundest on the face of the earth, the people are not the last resort on matters of fundamental Constitutional change —and he who conceives them as such is not a safe man in whose hands to entrust their liberties.

If there is to be a drive to "reform" the Supreme Court, the people should not let it be so guided as to create, for a man who scorns the people, a confirmation of a false mandate.

The men in Congress who saved the Constitutional distribution of power—so that the people might have the opportunity to express their will — should not be made the victims of sacrifice to an administration whose whole soul now seems bent on political connivance for the increasing of its power over the courts, over the Congress and over the people.

If a Constitutional amendment is to be submitted to the people, it should provide that any court reform which the people may see fit to approve should be effected only after the present chief executive has retired from office.

The man who refused to consult the people should not be permitted to glean political advantage as a by-product of the ultimate, independent, non-political expression of their will.

The men in Congress who fought for the people's God-given right to express themselves should not be politically assassinated by that expression.

It is not for Jim Farley to say that "There will be no reprisals. "It is for the sovereign American people to say, "There shall be no reprisals!"

The People Speak . . .

40 Years of Labor Leadership Fruitless

To the Editor:

In regard to Mr. Lewis and what he will "get" for the working man, I know Mr. Moran is wrong. No labor leader can get the working man anything worth mentioning until he first battles the money-changers, the one thing that keeps the laborer in poverty and which makes his work impermanent.

The "rubes" in the cities (and there are millions of them) are so dumb that they are buying castles, yachts and the finest autos for the international bankers and their hirelings, while their own children are hungry and cold and barefoot.

No, Mr. Moran, Father Coughlin is the best friend that the struggling people of America have, and it is too bad that they are not intelligent enough to see it.

If after approximately 40 years of labor leadership, one-third of our population is hungry, barefoot, and cold, in how many years from now will all of us be that way?

—Joseph A. Fitzpatrick.

Malden, Mass.

Likes Cartoon In Social Justice

To the Editor:

In the SOCIAL JUSTICE for August 2, the cartoon by Blake Haddon is about the best I have ever seen. I believe a few more like it would do more good than harm. One of the first things that most people look at when they get their paper is the cartoons.

Then they see the comic section, and the sport section, and lay the paper aside, forgetting the rest of its contents. That is just what the internationalists want. A nation of sports, more plainly a nation of fools.

I believe a lot more people would wake up if they saw more cartoons like that one in SOCIAL JUSTICE.

—A. J. Deneseus.

Milwaukee, Wis.

What Can Those Do Who Know?

To the Editor:

In SOCIAL JUSTICE for August 2, an article says that dishonest money practices endure because the people do not understand what is going on. You may be correct to some extent, but what about those who do know what is going on in Washington? What can they do? Have we not sent representatives (who do know what is going on) to oppose such dishonest practices?

The Los Angeles Times rightfully asks "if Congress is not to exercise its constitutional function of holding the purse-strings, why have a Congress?"

Surely that is something for our Congressmen to think about.

—Anton Prescher.

Grand Rapids, Mich.

W. P. A.ers Won't Look for Work

To the Editor:

It is surprising to learn how the number of those on relief has increased. There must be some reason for this. Relief for the needy in Newark alone distributed by federal state and county agencies totals $1-million or more a month. At the least one Newarker in 13 is on relief and while, in the beginning, the relief policy was good, nothing could more forcibly illustrate the dangers and defects of our federal relief policy today than the W. P. A. riots that have occurred in the past weeks. These riots were caused because of the attempt made to reduce the number of persons of the W. P. A. rolls.

The purpose of W. P. A. rolls was to give relief to those temporarily idle because of the depression. It was supposed to be better for the morale of the individual. W. P. A. workers are paid well, hours are short and working conditions pleasant. Very often their pay does not compare unfavorably with some of those in ordinary employment. Naturally those who get on W. P. A. rolls want to stay there. **There is no incentive to look for a job, in fact the W. P. A. worker cannot be even tempted by anything but an exceptionally good position.**

Provision should be made for the needy but not through a system that puts a drain on the Treasury and makes men and women permanent reliefers. The relief situation should be in the hands of a board of directors who are not controlled by any political party.

—Joseph Patten.

Newark, N. J.

Finds "Gabriel" In Public Library

To the Editor:

In the June 14 issue of SOCIAL JUSTICE the editor asks "Prophecy? Plot? or Program?" about the suppressed novel "Gabriel Over the White House."

I obtained the work from the Cleveland main library. I was genuinely surprised to find it there. It was so interesting to read that I finished it in one sitting.

The book impressed me as being quite an accurate resume of recent history.

In a later paper, Father Coughlin writes: "This book is more than psychic. No prophet composed the novel. It was written by one who had learned on first hand information the real plan behind the New Deal."

In my opinion the statement is true beyond a doubt. I wonder whether the people will wake up before they are invited to "march on Washington and overturn the Senate."

—Hugh Cavoli.

Cleveland, Ohio.

There's a Constitutional Way to Reform

To the Editor:

After reading the April 5 issue of SOCIAL JUSTICE, I cannot see why Mr. J. G. B. Coberly, of Parkersburg, W. Va., should compare SOCIAL JUSTICE with the Liberty League, and the duPonts. Since when is the Chamber of Commerce, the utilities empire and the international bankers superior to Congress, the chief executive and the Supreme Court.

I would suggest that Mr. Coberly send for Father Coughlin's book on **"Money: Questions and Answers"** and become familiar with his ideas.

Mr. Coberly states that President Roosevelt has to find some way to get his social legislation in force. In my mind there is but one solution, and that is the constitutional way. The first step necessary to bring prosperity and happiness to the nation is to drive the money-changers from America. This was the main reason I voted for Roosevelt in 1932, **because he promised that very thing.**

I am very grateful to Father Coughlin, for his ability and lasting courage. Had it not been for him, America would still be in the dark. I sincerely believe the day is near when we will rout the money-changers from America, **thereby creating a just annual living wage for those willing and capable of working.**

—Fred Byron.

East St. Louis, Ill.

Eileen Sells At New Corner

To the Editor:

Eileen Norcross wishes to notify her customers that she is now located in the downtown section of Providence. She will sell at the front of the Outlet Company, on Weybosset Street. Her brother will sell at the corner of Clemence and Westminster as usual.

—Mrs. Norcross.

Providence, R. I.

Welcomes Blast Against H. O. L. C.

To the Editor:

Congratulations to SOCIAL JUSTICE and thank you for your blast against the H. O. L. C. in the issue of July 26.

It is too bad that some concerted action can't be brought to bear on Congress for at least some small measure of relief to distressed home owners.

—W. Friend.

West New York, N. J.

Mr. Moran's Attack on the Pope Brings Reply From Many Readers

To the Editor:

As a Catholic from a place named Ireland, and a resident of Boston for some time, I am amazed at your correspondent Daniel Moran saying "I have asked several Catholics if they had read this encyclical but have been unable to find one who has and I don't blame them if they are all like this one."

I do not know in what section of this city Mr. Moran resides, nor for how long, but I can assure him that I have read the papal documents since "Rerum Novarum," and I also know thousands of Holy Name men and women who have mastered their sound and prudent logic.

The Catholic Church employs no paid agitators because its business is the saving of souls, but the policy has always been for both workers and employers of every persuasion, equal justice and common decency for every class in the community.

Father Coughlin's policy of a **living annual wage is miles ahead of Green and Lewis,** and it is about time the Catholic workers of America woke up and got behind the priest from Royal Oak.

—P. C. Donovan.

Boston, Mass.

Indiana Capital Awake to Peril

To the Editor:

Like Voltaire, I wholly disagree with what Mr. Moran says, but I will defend to the death his right to say it. No individual editor on earth could produce a paper that would please everyone.

Mr. Moran says that Catholics do not read the encyclicals. There must be something wrong with Boston Catholics. They are certainly reading it here, and I feel that I am in a position to know that fact.

I have just finished a 75 mile route of this city today, and delivered 450 issues of SOCIAL JUSTICE Out of this number 150 go to 10 newsstands and today I only received four papers back from last week, and two stands increased six papers over last week. In other words, Mr. Moran, they are just eating it up here.

It seems to me that your praise of John Lewis who gets out and "fights for the worker for better living conditions and higher wages" is unwarranted. The worker is out $1.50 a month to John Lewis with no returns for that money. While on strike from 10 days to a month, he received nothing for this loss. His 5 or 10 cent raise means nothing, and is taken within a month by the rising cost of food alone.

It is a peculiar old world, Mr. Moran, but whatever you do, stand by and join one of the Social Justice Councils. This organization is going to play a very important part against Anti-Christ in America.

This army of Christians of all creeds will be educated to know what it is all about.

Be on the safe side, Mr. Moran—on Christ's side, for they shall try "to deceive (if possible) even the elect."

—A. J. McKinnon.

Indianapolis, Ind.

Protestant Reader Hails Encyclicals

To the Editor:

Daniel E. Moran in his recent criticism of the Pope's encyclicals, stated that they "offered nothing constructive or helpful." Many readers will probably have the same opinion of Mr. Moran's letter. His criticism was neither constructive nor helpful, nor did his letter begin to offer the faintest suggestion as to its betterment.

I am a Protestant and, beyond reading quotations from the Pope's encyclicals in SOCIAL JUSTICE, am ignorant of their contents. Nevertheless, those which I have read and from which I know Father Coughlin receives his inspiration, contain the answer to our present problems if they were applied to the source of our ills.

My only criticism of SOCIAL JUSTICE (if you can call it criticism) is that it is all too short.

—Mrs. G. F. K.

Philadelphia, Pa.

Canadian Reply To Mr. Moran

To the Editor:

Mr. Moran says that this paper is "bitter, partisan and sectarian." I doubt very much that he has read more than half a dozen copies. Read the rules for becoming a member of the Social Justice Councils. Is there anything sectarian in that? Anyone can qualify—provided that he believes in the divinity of Christ. This embraces all Christians from the Catholic Church to the Salvation Army.

If he had read SOCIAL JUSTICE week by week as I have done, no doubt he would be convinced that the Lewis organization is dominated from Moscow.

"By their fruits ye shall know them," you say. Let's look at the fruit. Homer Martin came to Ontario and tried the same tricks he used in Detroit—and elsewhere. But he had a blue-blooded premier to deal with in the person of Michael Hepburn, who showed himself to be a different color from Governor Murphy of Michigan.

Martin told those deluded General Motors employes that he would call out the Detroit plants to give them backing. He backed out on that. Then he told them that money would come from Detroit to assist them, but not a 5 cent piece came. After the hulla-baloo was over, he got a 5 cent increase in pay for the day workers only.

Yes, Mr. Moran by their fruits ye shall know them. For pity sake, man, wake up before it is too late. After the horse is stolen, it is useless to lock the door.

—William T. Bolter.

St. Catherines, Ont.

C.I.O. to Repeat Old I.W.W. Story

To the Editor:

From 1919 to 1925 the Industrial Workers of the World, better known as the I. W. W., invaded the farming country of the West. This organization is a subsidiary of the Communist International. It apparently had the backing of the international bankers—because it was instrumental in destroying the farmer for their benefit.

The farmers were prosperous and the farms were heavily mortgaged as a result of the war. Most of the farm debts were contracted with 40 cent dollars—they were sabotaged. The farmers were dispossessed and eventually were put on a dole. The I. W. W.'s were then satisfied. They no longer bother the farmer.

Now, they are a labor union as the C. I. O. They will do to labor what the I. W. W. did to the farmer. They have already sold out to the international banker. Strikes have been taking place continuously without any benefits, putting the worker lower down. Cost of living has been on the rise. Have they ever fought the money question?

They speak of "prosperity created by Roosevelt." Prosperity for whom? Corporations paying big dividends—that is the trust. Small corporations are being destroyed through strikes—business is being diverted. What the I. W. W. did to the farm and farmers, the C. I. O. is now doing to the small employer and the workers. Why attack the small companies with such vengeance, diverting work to the trust? It eliminates the trusts' competitors and also makes a surplus of workers.

The Wagner act was supposed to be a good act for labor. Yet, through the National Labor Relations Board, it has become the most diabolical act ever put on the statute books. It is dictatorial and tyrannical to the extent that its members seem to be almost stooges of the international bankers acting to put the Ford company and all companies not under the Wall Street thumb in disrepute, thus creating a boycott psychology.

In Russia there were 160 million persons and a country with rich natural resources, oil wheat, and so forth. The international bankers wanted the country, so they organized the Communists to destroy the owners, dispossess the farms, and liquidate the intelligence and the middle class; then to terrorize the populace by forcing them to slave for a five year plan — extending it at every expiration until it is a 20 year plan.

After they built this program and were exploited by the Communists, agents of the international bankers, they are now changing gradually to a system of capitalism, first by calling it Socialism. In order to do this they must purge their ranks of sincere workers whom they are betraying, just as they purged to betray the loyal followers of the czars in order to bring about Communism.

—For Social Justice.

Cleveland, Ohio.

Uncertain Future Awaits Irresponsible Leadership

Lewis and U. A. W. Success Hampered by Previous Records at Breaking Promises

The future of the U. A. W. and John L. Lewis in particular hangs on his success or failure to renew the temporary contract with General Motors Corporation which expired on August 11. As this is written there is every indication that General Motors will refuse to renew in view of the long string of broken Lewis contracts, the latest of which occurred in the Plymouth plant of the Chrysler Motor Company.

Lewis has two alternatives and both roads lead to ultimate defeat. He can either call a strike, because of General Motors refusal to his irresponsible leadership and bring the matter to a head, or he can do nothing.

Union Members Want to Work

If he calls a strike, there is every indication that his followers will lose as they lost in "Little Steel." Reliable reports have it that the C.I.O. affiliate, the Automobile Workers, does not represent more than 25 per cent of the workers in the plants. At the high tide, they had considerably more, but the men lost faith and interest and the "petticoat rebellion" at home did not help. The men themselves want to work. They saw that they were losers in the long run at being out for 44 days last spring only to get a nickel an hour more and have the raise invalidated by past due bills and rising costs of living. Of course, some of this 25 per cent is a militant minority that will not stop at coercion and bloodshed should Lewis resort to this plan in an endeavor to recoup his losses.

Another disadvantage of a strike call at this time is the undeniable fact that the people of the state of Michigan in particular, and other states where General Motors plants are located, are wholly out of sympathy with the C.I.O. The U.A.W., led by unseasoned leaders, stepped out of bounds with its high-handed tactics and the result is that public sentiment, a most valuable asset to any union movement, is against the C.I.O.

Public pressure became so great on Governor Murphy that he endeavored to pass a model labor law, but at the orders of the White House and Lewis, he was obliged to veto his own bill after it had passed the legislature. This remarkable story was carried in SOCIAL JUSTICE last week.

"Vigilantes" Were Merely Home-Owners

Another indication of the public's feeling was the organization of public spirited citizens who refused to have their towns "taken over" by the union forces. While these were termed "vigilantes," in most cases, they were just honest American citizens who didn't like the idea of being without electricity, or water, or gas, and other essentials because some radical labor leaders, led on by Communist saboteurs, thought they could retaliate on the public when a few selfish, short-sighted industrialists refused to pay a man his just wage.

Still another reason why a strike could be ineffective is the fact that right now the U.A.W. is split wide open for leadership. One faction, the left wing group, is led by the Moscow educated Reuther brothers, et al., while the other group, led by Frankensteen and Homer Martin, who term themselves "progressives," are battling for control in the Milwaukee convention. A house divided against itself cannot stand and neither can a union where two factions are pulling in separate directions.

On the other hand, if Lewis fails to call a strike, he will be conceding failure and such action would be interpreted as a confession of defeat, especially following the stinging defeat of "Little Steel" and disintegration could be expected to follow rapidly. As it is, many men are disgusted with the fact that for paying their monthly dues, few, if any, of the promises made by Lewis have materialized.

Moreover, you can't make a man join a union under penalty of a good beating or browbeat his wife at home and expect either loyalty or support from that man when it comes right down to a test.

Lewis Record Is Against Him

Lewis' past record is anything but good when it comes to winning strikes. He has always had to have the aid of someone else to win. Back in 1921, he called a general strike of the United Mine Workers of America and had to be rescued by William Green, then secretary. Samuel Gompers refused to approve the strike and Lewis had to retire in defeat.

"Thank God," Gompers told a federation convention after Lewis lost, "The United States Steel Corporation was not able to get control of the American Federation of Labor."

After Lewis organized the C.I.O. he immediately made an agreement with Myron Taylor, president of U. S. Steel, and not one strike was called. Did he sell out as he offered to do according to Gompers?

In 1927, 1928, the soft coal miners went on strike on orders from Lewis and again Green had to carry the men with food and clothing for their families. The men did not receive the promised raise.

In 1933, Lewis was washed up as a Republican. He switched to the Roosevelt bandwagon and was given a prominent position with the N.R.A. Under it, he established the check-off system and rose in power thereafter. Because of this, he was able to contribute $600,000 to the Roosevelt campaign funds and felt he was entitled to special consideration.

Faces Defeat Without Communists

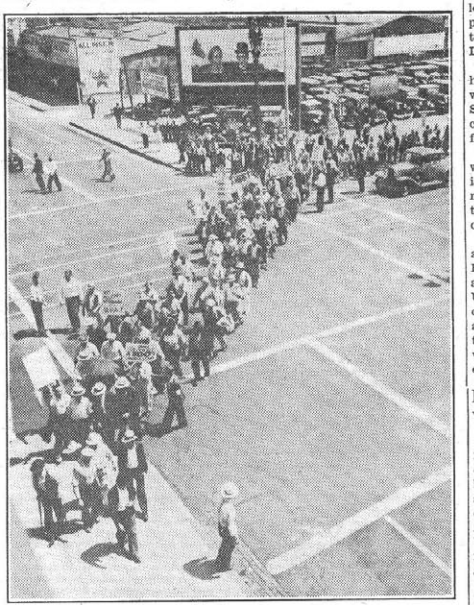
During the General Motors strike in February, 1937, the matter was deadlocked and Lewis would have been routed only for the heat being applied by the President who again came to his rescue through Governor Murphy. It was because of White House orders that the agreement which expired August 11 was signed at all.

During the "Little Steel" strike, Lewis received no help from the President directly, and as a result, Lewis lost the strike.

Today, with no one at his side, but his Communist aides and advisers, there is every indication that he is face to face with defeat. Unless the keen intellects of the men who are directing Communist activities in this country perfect new strategy to be executed by their dupe and front man, John L. Lewis, the much-heralded C.I.O. is on the wane as far as the automobile unit of the U.A.W. is concerned.

Sidney Hillman and the Textile and Oil Organizing Committees have brains and ability and their tale will probably be different from that of John L. Lewis. Maybe that is why the President is now conferring with Hillman instead of Lewis on labor matters.

On The March



Members of the Workers' Alliance, composed of 800 W. P. A. workers and unemployed men, marched on the Chamber of Commerce building in Los Angeles, California, on July 26, in an effort to arouse sympathy for their cause. The parade was a part of the nationwide demonstration program of the Workers' Alliance, which will be climaxed on August 23, by the arrival of the marchers in Washington. *(Acme News-picture)*

Highlights of the News Week Along the Nation's Labor Front . . .

Truck Drivers Walk Out

PHILADELPHIA, PA.—About 8,000 American Federation of Labor truck drivers walked out in Philadelphia recently in support of a strike against companies hauling merchandise for the Great Atlantic & Pacific Tea Company. Mayor S. Davis Wilson declared a "city-wide emergency" in view of the fact that the Tea Company had armed guards on the merchandise trucks that were operating. Federal and state mediators, headed by John L. Conner of the United States Department of Labor, obtained a temporary agreement.

"No Work" For Weavers

PASSAIC, N. J.—The threat of "no work" because of strikes was heard in this manufacturing valley when Carl Holderman, regional director of the Textile Workers Organizing Committee, a C.I.O. subsidiary, delivered an ultimatum to employers. He demands exclusive collective bargaining rights, or 4,000 weavers will be called out on strike. A similar situation existed in Allentown, Pa., where 6,000 workers were affected.

Workers Win Against C. I. O.

CINCINNATI, OHIO. — An independent union of the Wisconsin Steel Company won a National Labor Relations Board election here against the United Mine Workers of America by a vote of 398 to 125 as to which union would represent the workers in collective bargaining rights according to Philip G. Phillips, regional director of the board, who announced the vote results.

Minority Takes 21,000 Out

DETROIT, MICH. — Twenty-one thousand workers at the Plymouth plant of the Chrysler Motor Car Company were thrown out of work following a fight between members of the United Automobile Workers and members of the Independent Association of Chrysler Employes. Eleven were seriously injured including the association president, Frank A. Dillon. A riot call was put in and upon arrival of the police squads, the clash stopped. The men went back to work after the plant had been shut for three days.

The settlement was approved unanimously by 2,000 Plymouth workers at a meeting of the men at union headquarters. A militant minority of 2,000 men had thrown 21,000 men out of work. In the meantime, Leo La Motte, president of local 51, said after the mass meeting that the four men discharged for the attack on officers of the Independent Association would be given a "fair trial" shortly by the Executive Board.

Sugar Workers Stuck in Deadlock

EDGEWATER, N. J. — The National Sugar Refining Company has announced that it refuses to negotiate with employes who have pulled a "sit-down" strike and have possession of the factory. Officials stated they will consider wage increases only upon termination of the sit-down strike. The matter is deadlocked to date.

Did Lewis "Appoint" Board Examiner?

AUBURN, ME.—The National Labor Relations Board announced that employes of 10 shoe factories in Auburn, and two others in nearby Lewiston had voted overwhelmingly at ordered elections for the United Shoe Workers of America, a C.I.O. affiliate, as their exclusive bargaining agency.

In the meantime, the Boot and Shoe Workers' Union promised "proof" to back up its charge before the Massachusetts Federation of Labor Convention that John L. Lewis "appointed" an examiner of the National Labor Relations Board and that the election was not conducted fairly, therefore.

Militant Sit-Downers Sued for Damages

PHILADELPHIA, PA. — The 12 week strike at the Apex Hosiery Company mills ended by an agreement granting the American Federation of Hosiery Workers, an affiliate of the C.I.O., bargaining rights for its own members only. In the meantime, a $3-million damage suit was brought by the company against the union for damages caused by 250 militant sit-down strikers.

Independent Unions Complete Plans

HERSHEY, PA. — The American Federation of Independent Unions, a newly formed organization of unions from 20 states has completed plans for the formation of a drive to have 5,000,000 workers. This group is tied up with neither the C.I.O. nor the A. F. of L. Charles Hallman, president of the Independent Chocolate Workers of Hershey, stated that nearly 500 delegates were on hand for the first convention and they represented some 300,000 members of more than 300 unions. Committees were assigned to draft plans for an organization "sufficiently strong to impress the National Labor Relations Board," according to Hallman.

No C. I. O Wanted On Federal Project

GRAND COULEE, WASH. — The C.I.O. was recently notified by the dam contractors, Mason-Walsh-Atkinson-Kerr Company, of the Grand Coulee reclamation project being built under federal sponsorship that "they would not tolerate any activity on our premises by organizations other than those regularly affiliated with the American Federation of Labor."

ON THE TRAIL OF THE MONEY CHANGERS

To Eat or Starve That Is the Question

By Robert H. Hemphill

THE trouble with monetary science is, not that the average man knows so little about it, but that he knows so much about money that isn't true.

The banking racket has been able to preserve its strangle-hold on civilization only by a continuous campaign of adroit propaganda, emitted through the most effective channels.

A continuous fire of written articles and oratory, implemented with all sorts of statistics is issued by our universities under the pressure of the bankers who are large contributors.

Newspapers Serve Bank Purpose

The newspapers of the country, most of whom owe banks large sums of money, are compelled, not only to refuse to publish any matter which will expose the real facts about this amazing racket, but to publish frequent material to convince the uninformed layman that money is a mysterious subject about which no one but the banker knows the facts and which it is dangerous if not downright immoral to philosophize.

Even some of our most sophisticated ministers of the gospel are not wholly immune to the influence of their rich parishioners, and will occasionally interject in their sermons some reference to the "danger of inflation" or advocate a return to the "gold standard" or some other of the stock propaganda of the Money Changers.

The result of this continuous spray of propaganda is that the average layman, who very naturally accepts these seemingly authoritative pronouncements as the truth, is not only mystified but periodically frightened that some unknown disaster awaits the country from "tampering with the currency" or some of the other well-known bugaboos which are constantly paraded through every publicity medium.

Money Shortage Key to Recovery

To eliminate remaining unemployment, we must have in demand bank deposits (checking accounts) in the commercial banks of the nation, not less than $30-billions. We have only about $24-billions. This synthetic money is circulating just as fast as possible, in the exchange of the goods and services produced by the employed fraction of our population. There is no money in circulation to pay wages to, and to exchange the goods which could be produced by those who are now unemployed.

It is a perfectly simple situation — just a shortage of money.

President Roosevelt knows this; Mr. Marriner Eccles, chairman of the Federal Reserve Board, know it; the members of the Federal Reserve Board know it; the international bankers who control our largest commercial banks in New York and other central cities, who in turn control the American Bankers Association, know it. **It would be perfectly simple to completely eliminate unemployment in this nation within six months.** It would be perfectly simple to produce a shortage of labor.

Profiteer Banker Retains Control

Why then is this not done? Why all this controversy about the machine age having produced a fixed fraction of chronic unemployment.

The answer is that this controversy is a part of the skilful propaganda by which the whole subject of money is constantly obscured so that the banks can preserve their undercover control of the economic activity of the nation.

They do not want the government to issue any more money **because they cannot collect interest on it.** They contribute nothing to society, but so long as our politicians can be intimated or influenced to neglect their constitutional duty to furnish the necessary money to exchange our goods and services, we have to borrow this synthetic money from the bankers as they have the only mechanism which can produce a workable substitute. This monopoly gives them a strangle-hold over our system of production and exchange. They can say whether we eat or starve.

Roosevelt Had A Good Start

President Roosevelt started his first administration with a brave show of intention to displace this "invisible government" of the money changers but he hadn't proceeded very far until other strange objectives began to appear in his program.

These various projects were advanced by Professor Tugwell, Henry Wallace, General Hugh Johnson and others of the original "brain trust" whose ignorance of fundamental economics is as remarkable as it is profound.

We were suffering from a sudden contraction of deposit currency, the synthetic money which is manufactured by the commercial banks when they loan "credit" to their borrowers and destroyed when they foreclose their loans. The wave of distress and bankruptcies which was nationwide was only the visible effect of this sudden contraction of the principal medium of exchange with which we transact business.

President Roosevelt knew this very well. He knew that prosperity and full employment could be quickly restored by putting into circulation a sum of money equal to that which the banks had taken out of circulation. He knew that it could be restored by no other method.

President Missed Great Opportunity

The banks would have opposed this program. They are almost unbelievably selfish. After having wrecked the country by foreclosing their loans by every drastic means available—driving the producers of the nation into bankruptcy or suicide—they strenuously oppose every movement to increase the money in circulation until they have recovered their nerve and are again ready to expand their deposits by the issue of more credit.

President Roosevelt intended to divorce the bankers from this unholy control over our very existence, but he became so infatuated with all the haywire social schemes devised by his corps of amateur advisors that he lost sight of his principal purpose and the bankers are again in the saddle and filling the newspapers with cries of the "danger of inflation" and all the other monetary scare crows which have served them so well. The president, who still hopes to put over some of the discredited measures of which he is now the sole remaining advocate, has likely lost the greatest opportunity which has come to any president since Washington, to depose this sinister invisible government of the Money Changers, and to restore to Congress the control of the economic and social welfare of this nation.

Who's to Be Believed?

Says Secretary of Treasury Morganthau enroute to Honolulu for a vacation:

"The nation's financial troubles are behind us. We expect to balance the budget this year. The nation's big money problem is what to do with the flood of money from all over the world to this country."

Says the National Economy League:

"For seven long years, the federal government has been in the red. We have been spending $2 for every $1 taken in. Our debt has increased by more than $20-billion and we are spending at the rate of $9-billion a year.

"If to the direct public debt of $36-billion, 425-million, we add the contingent guranateed debt of $4-billion, 718-million, our true national debt now has reached the staggering total of $41-billion, 143-million.

"We are facing a serious crisis in federal finances. The people must decide whether it is better to forego the apparent benefits of extravagant federal spending or face the danger of disastrous inflation or to lay insuperable tax burdens on future generations—possibly both."

Says the Guaranty Trust Company (Morgan controlled) in its monthly review:

"From the political point of view, the principal elements of uncertainty have been the condition of the federal budget. The deficit of $2-billion, 700-million reported at the end of the fiscal year certainly cannot be regarded as reassuring from the business point of view, and adequate assurance is yet to be given that the federal finances will be brought under control in time to prevent currency disorders and unbearable future tax burdens."

Says the Twentieth Century Fund in recent report:

"The whole population of the United States would have to work steadily seven days a week for more than 10 months to pay off the total public debt with their daily wages. The rising debt is a peril to the United States because of the danger of credit fall and an inflationary boom."

The late Senator James J. Couzens said:

"More dishonest statements, misstatements, if not absolute falsehoods, have been handed out at the Treasury Department of the United States for the purpose of misleading the public than were ever issued by a public department in my recollection of government."

Special Coinage Issues Used in A Huge Swindle

WASHINGTON, D. C.—Representative John J. Cochran of Missouri, has submitted a report from the Committee on Coinage, Weights and Measures recommending the passage of a bill to prohibit the further coinage of commemorative coins.

Representative Cochran admitted that the coinage has become a racket pure and simple. He stated that "these coins have been exploited for private gain to an appaling extent."

The game works like this:

First there is the incorporation of some association to commemorate the anniversary of a city or battle or historical event or personage.

A bill is then put through Congress authorizing the issue of 500,000 silver half dollars or dollars, in some cases with a special design to commemorate the anniversary. The mint must coin these pieces and they are at the disposal of the said association for their face value. In some instances, the association itself disposes of the coins usually at double the face value, but in most cases, they are sold to coin dealers. The latter may sell a half dollar set for as high as $100, depending upon the size and scarcity of the issue and the price the market will bear.

Cochran said that in one instance a dummy association advertised an issue for sale at double face value **and then used the money sent in to buy the silver pieces from the mint,** reaping a nice profit of thousands of dollars without putting up any money except for the incorporation of the dummy corporation fee.

He pointed out that from 1892, when the first issue of commemorative new design half dollars were approved, through 1928, a period of 36 years, 18 new half dollar issues were authorized by the Congress. Then when the possibilities of the swindle were realized, in the succeeding eight years, 26 new half dollar coins were authorized.

The Searchlight

In the July 26th issue of SOCIAL JUSTICE, a story entitled "Our Sterile Gold Used to Save China's Money," contained this paragraph:

"SOCIAL JUSTICE has positive proof that this financial agreement constituting the consortium was signed on October 15, 1920. The actual signatories included:

United States: J. P. Morgan & Co., Kuhn-Loeb & Co., National City Bank of New York, Chase National Bank of New York, Guaranty Trust Co. of New York, Lee-Higginson & Co., the Continental Trust & Savings Bank of Chicago.

England: The Hong Kong & Shanghai Banking Corp.

France: Banque de l'Indo Chine.

Japan: Yokohama Specie Bank.

"One article of this agreement, which really represents a financial ring for the control of China, stipulates that 'if any one of the parties is not in a position to take up its share of a loan, etc., to China, the others may take up the amount in lieu.' As the American group has far more money available for foreign financing than the concerns representing Britain, France or Japan, the upshot is that China has become virtually a forest preserve for the American group of international bankers."

On August 6th the following news story broke over the Associated Press service, which bears out the previous findings of Social Justice in detail:

LONDON, August 5. — (A.P.) — The Chinese embassy announced tonight that Dr. H. H. Kung, finance minister, had reached an "agreement in principle" for the flotation of a Chinese government loan of 100 million dollars in London.

Dr. Kung, in Paris, said the loan must "not under any circumstances" be considered a war loan, although China is fighting an undeclared war with Japan.

American, French, and Belgian financiers had shown much interest in the loan, said an embassy spokesman, and it was planned to raise the money through a banking syndicate of which J. P. Morgan is a member. Part might be raised by general subscription, the spokesman said.

Workers' Bank For Mexico

MEXICO CITY, MEXICO.—President Lazaro Cardenas has approved a National Workers Bank. Its capital is to be provided by the federal government and it will have branches in all states. The ostensible purpose was given as an aid to stimulate industry on a co-operative basis. Lenin, father and exponent of Communism gave the following instructions to his followers: **One State Bank as huge as possible, with branches in every state and in every factory—this is already nine-tenths of the Socialist apparatus."**

U. S. in the Red $249-Million

WASHINGTON, D. C.—The first month of the new governmental fiscal year ended July 31st and again Uncle Sam is in the red to the tune of $249,384,405. **This is nearly double the deficit of July, 1936!** In the meantime, government officials prate of balancing the budget. It was promised in 1934, 1935, 1936, and 1937 and from the galloping start of the 1938 fiscal year, it is farther away from balance than ever.

On the basis of the pace set last month the deficit for 1938 will be $5-billion, 415-million.

Drop Action Against Banks

PHILADELPHIA, PA. — The federal government has dropped its action against 12 prominent Philadelphia bankers and lawyers indicted in connection with the collapse of the $132-million Philadelphia Co. for guaranteeing mortgages.

Strangely enough, the Department of Justice attorney told the Judge Albert L. Watson **that "he was convinced that a verdict of guilty could not be obtained."**

No Recovery Without Financial Reform

SOCIAL JUSTICE

Father Coughlin's Weekly Review

5c Per Copy

Volume IV. No. 1 — Royal Oak, Michigan — August 23, 1937

Army Tents Used by Boy Scouts Left Up to Shelter 'Red' Marchers

Caravans of Jobless Now Near Capital

Workers' Alliance, Fulfilling Fateful Forecast, Boast of a "Fix" With Hopkins

WASHINGTON, D. C. — The 25,000 Boy Scouts who were in Washington for their national "jamboree" have been gone from town nearly two months, but hundreds of tents which the War Department erected for the youngsters are still pitched on the banks of the Potomac.

Why?

It is logical to assume that the office of the quartermaster general of the United States can supply the answer to this puzzling situation. Maybe it can—but it won't.

Neither will the office of the army chief of staff.

Equipment Left For Job March

By a strange coincidence, the tents left standing are sufficient in number to provide copious camping equipment for the army of Workers' Alliance marchers who are due to swoop into the nation's capital on August 23.

Can it be that the leaders of this administration are endeavoring to fulfill another hair-raising prophecy made in the suppressed book, "Gabriel Over the White House"? Is the government actually planning to give shelter to a mob of revolution-minded radicals?

That, you may say, is a rash deduction. The government isn't leaving those tents up for the marchers to live in while they parade and demonstrate on the streets of Washington.

Alliance Hopes To Use the Tents

Oh, no!

Well, just cast your eyes on this announcement in a news release issued by the Workers' Alliance with respect to the march on Washington:

> **"To house the marchers in Washington an appeal will be made to the Quartermaster Department of the United States Army for use of the tents and other equipment used by the Boy Scouts Jamboree. This equipment is still in Potomac Park in Washington. An appeal will also be made for Army rations.**

That press release was issued from the Washington headquarters of the Workers' Alliance under date of July 22. A sufficient number of tents house the marchers is still up. Figure it out for yourself.

In Touch With Harry Hopkins

Furthermore—and you won't read this in your daily newspapers—a leader of the Workers' Alliance made the following statement while addressing a rally in New York City:

"Nobody's going to stop us from using those tents in Washington. **A friend of mine has been in touch with Harry Hopkins about it.** He asked Mr. Hopkins if it would be all right for the W. P. A. unemployed to use the camping equipment while they are in Washington. Mr. Hopkins told this man: "Go ahead and use the tents if they're still up. I won't object. **Don't pay any attention to anything you read in the newspapers about the refusal of government officials to grant permission.**"

Mr. Hopkins is W. P. A. administrator. He has no authority to speak officially in this situation. But he could, if he wished, use his influence with the quartermaster general of the army.

It is possible that the Workers' Alliance speaker mis-stated the facts, that his "friend" in Washington did not talk to Hopkins at all, but to some lesser official in the relief administration. The "friend," however, must have received unofficial approval from some government spokesman or there would have been no grounds for such a statement.

No Information At Headquarters

SOCIAL JUSTICE called the quartermaster's office, spoke to General A. B. Warfield, acting quartermaster general.

"Is it true," General Warfield was asked, "that the Scout jamboree tents still pitched are to be left there for the use of the Workers' Alliance marchers?"

The general immediately took shelter in red tape.

"I know nothing at all about it," he evaded. "You'll have to call the press bureau of the chief of staff's office. They've got all that information up there."

But the press bureau didn't have the requested information—not, at least, for publication.

The amiable chief of the bureau explained the job of removing the tents was taking so long due to "limited labor and the need for carefully drying and folding."

Tents Standing Or Piled in Rain

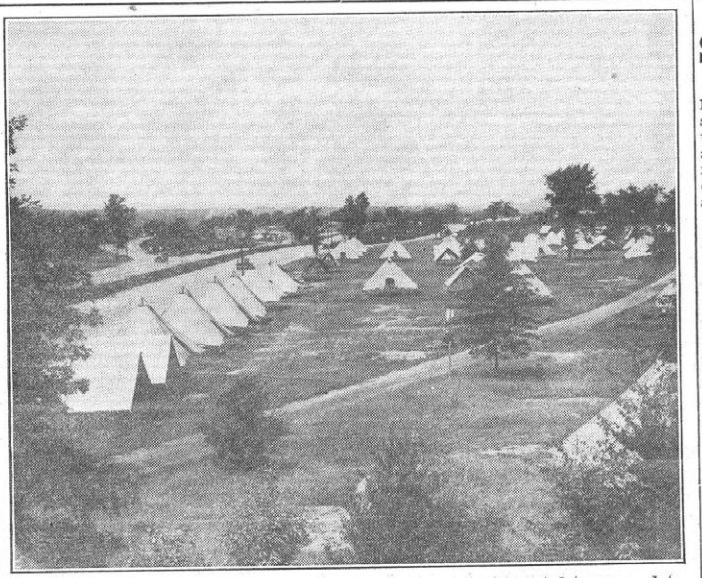
This doesn't dovetail with the facts, with all due respect for probity of the army's press representative.

An inspection made by **SOCIAL JUSTICE** shows that, contrary to the careful "drying and folding" procedure, the tents in many cases have been heaped in piles under other tents and equipment, there to mildew and deteriorate.

"Will all the tents be taken down before August 23, the date the marchers are expected to arrive in town?" **SOCIAL JUSTICE** inquired.

"I am unable to say whether they will or not," answered the press chief.

TENTS BID WELCOME TO WASHINGTON



Left up in the weather for nearly two months, army tents erected to accomodate the national Boy Scout Jamboree, are to be used to shelter jobless marchers recruited by the radical Workers' Alliance, according to the published boast of that organization. This boast is bolstered by claims of leaders that one of their number "saw Hopkins" and it's all right. Army headquarters, which is by law in charge of the equipment, is "without instructions." This staff photo for SOCIAL JUSTICE shows one group of the tents near the Washington city airport.

Nation's Debt To Bankers Still Climbing

WASHINGTON, D. C.—When President Roosevelt first assumed office in 1932 he contemplated the crisis of debt and despair into which do-nothing Herbert Hoover had catapulted the nation, and spoke as follows:

> **"Revenue must cover expenditures by one means or another. Any government, like any family, can for a year spend a little more than it earns. But you know and I know that a continuation of that habit means the poorhouse."**

Five years have passed since that statement was made — just four years more than the period of time which the president said was necessary to balance the government budget. Yet the public debt has grown apace in each succeeding year and the people may as well resign themselves to continued extravagance while the New Deal administration remains in office.

During the fiscal year 1936-37, which ended July 1st, the federal government spent $8,105,158,547. The receipts for the same period amounted to $5,293,840,237. This left a deficit of $2,811,318,310, although the receipts were the highest since 1921.

Meantime the national debt had climbed to $36,424,613,732, an increase of about $20-billions since June 30, 1930.

The sad part of this unprecedented spending spree is that it has done no appreciable good for the nation's poor nor has it set the nation as a whole on the road to permanent recovery. The president himself admits that the "ill-fed, under-clad and ill-housed" are with us in almost the same numbers now as when he took office.

The ones who reaped the biggest benefit from federal spending were those who needed it the least—Wall Street—Federal Reserve bankers. They have government bonds to show for most of the $36-billion debt, non-taxable bonds that bear interest.

11
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